



"LOOKING UNTO JESUS THE AUTHOR AND FINISHER OF OUR FAITH."

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CARDINAL PRINCIPLES.

1. The Lord Jesus is the only Head of the church.
2. The name Christian, to the exclusion of all party or sectarian names.
3. The Holy Bible, or the Scriptures of the old and New Testaments, sufficient rule of faith and practice.
4. Christian character, or vital piety the only test of fellowship or membership.
5. The right of private judgment, and the liberty of conscience, the privilege and duty of all.

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EDITORIAL SUMMARY.

PRESIDENT HARRISON was renominated on first ballot by the National Republican Convention at Minneapolis last Friday, and Whitelaw Reid was nominated for Vice-President.

§ §

THREE WOMEN GRADUATED in the law department of the New York University with a degree of Bachelor

of Laws. This is the first time that women have been admitted to the degree in that city.

§ §

ST. PETER'S CHURCH in Rome is said to have the finest choir in the world. It is composed of 60 boys. It appears to us that it must be an impossibility to have the finest choir in the world and not a female voice in it.

§ §

ALL BUT NINE States out of the forty-nine in the United States now make scientific temperance education compulsory in their common schools. There are between 12,000,000 and 13,000,000 children in America to whom it is required that this instruction be given.

§ §

ST. ANTHONY'S DAY was a big time for the Catholics at Mount Troy, June 13. 2,000 people wild with enthusiasm trying to do honor to their beloved saint, according to the accounts given, was calculated to remind one of some of the wild antics of the worshippers of idols.

§ §

WE FIND THE friends of the Sabbath, says the *Statesman*, generally deceived as to the World's Fair fight at Washington, by the careless reports of the daily press. The defeat is thought to be a victory, causing efforts to be relaxed when they are most needed to retrieve our losses in the Senate.

§ §

IT IS SAID that the richest woman in the world lives in South America. She owns all of the town Loto, which has about 7,000 inhabitants, and nearly all of the town Coronel. She lives in a fine mansion in the center of the finest park in the world. The luxuries of every clime are brought to her in her own steamships.

§ §

"DO YOU ASK how shall base desires and passions be overcome? By God's grace let our breasts be altars, and light the flames with sacred love; let our affections be the victims; let those children of our bosoms be offered up to God." There is no greater merit in 'sacrificing a soul' than in

subduing some favorite vice or folly, if we are to believe the teachings of Metastasio."

§ §

WE ARE FOOLISH, and without excuse foolish, in speaking of the "superiority" of one sex to the other, as if they could be compared in similar things. Each has what the other has not; each completes the other, and is completed by the other; they are in nothing alike, and the happiness and perfection of both depends on each making and receiving from the other what the other only can give.—*Rasselin*.

§ §

TWO DRINKS OF whiskey, says an exchange, cost a pound and a half of beef steak; two beers, a dinner of mutton chops; one cocktail, an egg plant or head of cauliflower. "What will you take, Charley?" stands for a nice oyster stew for the whole family on Sunday morning. "Set 'em up again," means sugar in the house for a month. This is a bit of practical domestic economy, furnished by a workingman for the consideration of his fellows.

§ §

"IT IS NOT where a man is, but what he is, that makes his heaven or hell, whether it be in this world or in any other. Therefore the Bible deals very little with the future condition of men, but very much with their present character." That is a pithy expression of a truth which is forcing itself on the consideration of men. Both hell and heaven begin on earth. Character, not locality, makes or unmake human happiness.—*Central Methodist*.

§ §

THE NASHVILLE *Advocate* says: Outside of the Episcopacy, there are about twenty offices in the Methodist Episcopal church, the occupants of which are elected by the General Conference. The salaries attaching to the offices run as high as \$5,000 per annum, and average over \$4,000. The corresponding salaries in our church are \$2,500. The student of "ecclesiastical politics" might find something in these figures worthy of being studied.

We know a very good Methodist

preacher in North Carolina, who was paid a very poor salary in provisions, had to go after it and carry the corn to mill himself. Would it not be well to divide these salaries with him?

§ §

THE TERRIBLE EFFECT produced by pernicious literature of the dime novel character was illustrated in a trial which occurred in Newark, N. J., a few days ago, when a boy sixteen years old was convicted of murder in the first degree. The mother of the youthful criminal testified that her son was a gormandizer of light literature. "No trunk," she declared, "would hold the novels which he had devoured." It was stated on the trial that he had read more than five hundred books of wild adventure and of hair breadth escapes—"books filled with lurid incidents, robberies, piracy and thefts." What remedy the law can afford to prevent the youth of the land from being corrupted by such injurious literature we do not know, but every parent should see to it that no such books as we have described be permitted to enter their homes.

§ §

HOW EASY IT is, says the *Sunday School Times*, to throw suspicion on a good name by a sneer or a question! How great a wrong is done by such a course, when no public necessity demands it as an imperative duty! "Do you know that man?" asks one person of another. "Why, I know something about him," is the response. "Yes, but do you know him through and through?" is the second question. "Of course I do not," comes the reply. "Well, I tell you he's no better than he should be," is the concluding comment on a man who has not been convicted of, or publicly charged with, any serious crime, yet who is practically branded in this way as though there were no limit to his infamy. "No better than he should be!" Well, who is? It can be said with absolute truth of any man living, that he is no better than he should be; yet to say this of any man is to suggest the thought that he is as bad as he could be. And this is a very common and a very wicked way of making the truth lie, and of making one's self a lying truth-teller.

"To Seek the Other Shore."

The tender light of home behind,
Dark heathen gloom before;
The servants of the Lord go forth
To many a foreign shore;
But the true light that cannot pale
Streams on them from above,
A light divine that shall not fail,
The smile of Him they love.

The sheltering nest of home behind,
The battle-field before,
They gird their heavenly armor on
And seek the foreign shore;
But Christ their Captain with them goes
He leads them in the way;
With him they face the mightiest foes,
With him they win the day.

The peaceful joys of home behind,
Danger and death before;
Right cheerfully they set their face
To seek the foreign shore.
For Christ has called, and His dear,
word

Brings bliss whate'er betide;
'Tis not alone, 'tis with their Lord,
They seek the "other side."

A wealth of love a prayer behind,
Far-reaching prayer before,
The servants of the Lord go forth
To seek the foreign shore;
And whereso'er their footsteps move,
That hope makes sweet the air,
And all the path is paved with love
And canopied with prayer.

Christ in the fondly-loved "behind,"
Christ in the bright "before";
Oh! blest are they who start with Him
To seek the foreign shore!
Christ is their fair, unfading Light,
Christ is their shield and sword,
Christ is their keeper day and night,
And Christ their rich reward.

—Lutheran Observer.

* OPENING ADDRESS

At the General Convention of the
Christian Church at Elon Col-
lege, N. C., May 21, 1892.

BY REV. W. W. STALEY, A. M.

DEAR BRETHREN:—I greet you again as co-workers in the cause of Christ. Nature's ceaseless activities express the thought and purpose of God, and teach us to put our highest conceptions of right and our deepest convictions of love into outward good works. The millions of little workers in the form of sunbeams and rain drops and invisible chemical forces, teach us how great results can be produced by the united efforts of many hearts and many hands. The mighty oak whose beauty outshines the work of the artist and whose strength defies the storm, adds a new circle of growth every year, and teaches us how to grow in all-roundness by "lengthening our cords and strengthening our stakes." Growth "in grace and in a knowledge of the truth" gives the key to individual and organic life. This place where we now meet expresses somewhat our aims and our work. Four years ago this institution did not even exist in clearly defined thought. Outlines only had been drawn upon the brain, but its definite form had not been fully conceived. Prayer and faith, effort and money, have placed the conception into enduring reality, and ideal purposes

[* See Note on page 349.]

have been reduced to real working forces, and the forest has been converted into a busy scene and happy homes. I congratulate all who feel an interest in the institution, and praise all who have contributed to make it a source of good. I am glad we can meet in and be entertained by a college owned and controlled by the church. And here let us consider—

I. The cause of education.

True education is the ground-work of all growth and all success. The little child learns to *walk*, to *talk*, and to *work*. That is education. Home is the school, and parents teach. This is the primary department with its undefined possibilities, and its mines of undeveloped wealth. Then comes the advanced step of learning to *walk right*, to *talk right*, and to *work right*. Here purpose is introduced, and the motion, expression, and energy of the life are supposed to be applied to real service in the creation of good. The school continues these processes with the advantage of superior instruction, favorable surroundings, and the inspiration given by large numbers. All the way the aim is for *up-right progress, correct expression of thought, and useful living*. The college has long been the acknowledged leader of such work. There has been an accumulation of experience and formulated truth, an improvement in methods, and a concentration of intellectual power that furnishes the largest help in the briefest time for the development of the mind and the equipment of the life. Organized society must, therefore, look to some center for its educational power. The church must, therefore, foster Elon College as the fountain whence intellectual streams shall flow. Added to this the church needs:

1. *Academies* Local schools for thorough primary training should be established and maintained. This demands a peculiar type of teachers of the highest endowments. Their gifts must include the control of the community as well as the school. Their scholarship should be superior to the college professor, and their self-sacrifice equal to the minister of the Word. They must teach everything and do it for small pay. It is partly a work of love. But such work will greatly aid local churches and supply candidates for the college. There is an opportunity here for the church and aspiring youth. It may not offer *position*, but it certainly offers *opportunity for creating position*. Such schools would swell church intelligence and finally demand better pulpit and pastoral service. There should be a fixed ratio between the progress of the pulpit and the pew,

and this can never be done by the few who go to college. The people must be reached by persistent personal service. Life is the great factor in education, and communities are willing to be moulded by the touch of teachers who want to do good.

2. Theological education

The order of education seems to be by three steps. (1.) To learn nature. (2.) To learn self or humanity. (3.) To learn God. We learn the world before we learn ourselves; and we hardly know anything of ourselves, before we begin to learn of our accountability to God. Then the field broadens and deepens and we are introduced into the school of the eternities. Now we take hold of principles rather than facts, reason goes beyond observation, and when reason fails, faith lays hold upon the invisible and touches the deeper mysteries of God. Theological education then, learns of God. It deals with spiritual realities and sounds the ocean of love. Every department of education has its technical language, and its unexplored truth beyond what has been put into written words. So the Scriptures furnish only a text-book on God. John says that if all Jesus did had been written he supposed that even the world itself could not have contained the books. If all that God is, and all that God has thought, and all that God has done were written out, it would pile this spacious globe with books until they would tower above far off stars. But He has written enough for our present need, and His spirit is given to guide us into all truth. Theology is not mere critical study of the Hebrew or Greek text of Scripture, or of systematic Theology, or Ecclesiastical History; it is the study of God, who is a spirit. It is spiritual study. Critical study is mere literary work. The Theological department should be the spiritual department, where young ministers learn God; where the spiritual world is entered under the guidance of the Divine Spirit, and where the meaning of the Bible is burned into the heart: where purity appears in her spotlessness, and goodness is seen unveiled. It is not holding communion with the dead, nor looking into Heaven or hell, not modern spiritualism, but communion with God. This institution needs money to endow a department for this sacred work. God will honor the person who will begin such a department with money and prayer. This age is cursed with intellectual preachers, dramatic pulpites, Sabbath orators, society critics and pious frauds. The pulpit needs the most liberal culture, the most practical skill, and the deepest spiritual life. It needs a nearness to God that forgets salary and place and self in a

second crucifixion for the salvation of souls. Whenever the sacrifice is laid on the altar the fire is present to burst into a flame. Oh that God might inspire the Christian ministry with the spirit of consecration! Oh that we might have a Theological-department like the burning bush where young ministers might receive the Word of God engraved on the tables of their hearts!

II. Publications.

Periodicals are the most potent forms of modern literature. It is an age of throwing material to the surface and putting it into bright and useful shape. The deep-stored and long-hidden wealth of the earth is being brought to the surface and converted into forms of beauty and utility as never before. It is so with information. The whole process of the times seem to be a creamery, making the best rise to the surface in the quickest time. Our progress in literature has been slow. Our church organ has kept on its course, but it has not the power it ought to wield. This is adverse criticism on the church or the Sun or both. This meets us in the face of a vast increase in the readers of periodicals. This department needs bold and enthusiastic enterprise, to improve the paper itself and to add new features of Christian business progress. This convention should give suggestions and encouragement to those in charge of the Sun as will both demand and sustain improvement corresponding to the times in which we live. At the same time it must be remembered that personality is the chief factor in success. The leader must have drawing and commanding personality, for mere society support is losing its force. Men are looking for the best in everything, and the fact of representing an organization is no guarantee of support. Superior work is the only thing that can win. This demands liberal culture, roundness and broadness of view, and a throwing to the surface of the richest and brightest thought, the most earnest work, and the tenderest love, just as the spring time brings to the surface the green, and bloom, and life of the earth to gladden man. Men must be pleased as well as fed. They must be inspired as well as taught. We want the Sun to shine more lustrously, every issue to be like a "morning without clouds." The editor must have more time for his special work, and those who can write must contribute their brightest and richest thoughts and observations to supplement his.

The Christian Hymnary is now before the church as the best ever produced. Armies are inspired to united courage by national airs, and a united church may well praise God in the same sacred songs. Zion al-

ways moves forward when she grows enthusiastic in song. A singing church is a progressive church. The minister who succeeds will do it with Bible and hymn book. Let the Divine Spirit interpret the one through the living preacher, and let the organ and human voice evoke the touching harmonies of the other, and then will the temple be full of delight.

"Songs are like painted window-panes; In darkness wrapped the church remains, If from the market place we view it, Thus sees the ignorance through it. No wonder that he deems it tame,— And all his life 'twill be the same.

But let us now inside repair, And greet the holy chapel there! At once the whole seems clear and bright, Each ornament is bathed in light. God's children! Thus your fortune prize, Be edified, and feast your eyes!"

The hymns and tunes of the church seem to send back to God what He has poured into the soul. The Bible is God's expression of His love to man; the song of the church is man's expression of his love to God. The Hymnary should be introduced into every congregation, and the people should learn to sing praises to God.

There is a demand for a new edition of the Principles and Government of the church, and it should be issued as soon as the work of revision is completed.

Other books have found favor among us and have done good. This should encourage new effort in those who have written, and bring new authors into the field. Books have their life and then die; and so the need for new ones remain. The Bible only holds its place as living truth.

III. Missions.

There is a fixed ratio between the history of missions and church progress. The history of missions in the Eastern Virginia Conference illustrates that statement. The gospel is missionary in its doctrines and aims. In the foreign field we have been engaged only five years; and yet our headquarters are in the capital city of Japan. Four or five churches, twenty-five preaching stations, seven Sabbath schools, young men's society, women's and children's meetings, theological class, native helpers, besides Rev. D. F. Jones and wife who were the first on the field. Rev. H. J. Rhodes and wife entered the field, but have to return to America on account of failing health. Prof. A. D. Woolworth and wife, and Miss Tena Penrod of Union Christian College have been chosen to take their place, and are well qualified for the work. This department should receive all possible support, and systematic collections should swell the amount of money for this work. The committee on Foreign Mission will present the definite claims of this department, together with a detailed history of the enterprise and its needs.

Home Missions is only another

name for the same cause. I call attention to one point only which fully illustrates this subject. I mean Norfolk, Va. In my address two years ago I said: "The geographical position of that city as the center and seaport of large commercial interests, puts it in the forefront as a great city in the future of the growing south." In a recent number of the *Manufacturers Record*, Prof. Lewis M. Haupt, Maratime and Consulting Engineer says, in speaking of Norfolk's advantages over other seaports: "It is expected that the development of the Signa Bessemer Iron Mines of Eastern Cuba, and now in progress, will result in heavy shipments of this excellent ore to Norfolk to meet the coal, and will result in the establishment of large manufacturing industries, which will further stimulate the increasing population." It is the fourth cotton port in America, and is destined to be a great commercial city. Our mission there has reached nearly two hundred members, located on good property of their own, and in the geographical center of the city, and is now moving for a good church building. This enterprise should be fostered by this convention as the greatest point of church advantage within our reach. Rev. Dr. C. J. Jones and his co-laborers there deserve the confidence and help of all, and work and money spent there are like seed cast into good soil. We must let nameless generations go, and concentrate our forces upon productive points. Unless we plant our cause in the centers of population and activity we can never grow strong; if we do, growth will complete the work. Other cities are open to us, but one great point at a time is the policy for success. If the North joins us in this great purpose with their money, then union by votes will be made union by solid work, and sentiment endures when translated into brick and stone and especially when the structure is filled with service and praise to God.

IV. Conferences, Convention Missionary Assembly.

The lay-representation in our conferences seem to be too large. It seems to me that the law should be changed to one delegate from each church. This would secure better representation and better work. In some conferences the body is burdensome, even when all the delegates are not present.

Conferences should be required to send delegates to the convention, and failure should subject the conference to censure. It is a matter of deep regret that ministers composing a conference should permit the conference to be unrepresented in the convention. It looks like culpable indifference. I simply call attention to this subject.

The Missionary Convention as presented to this body at its last session, and modified by conference action since that time, deserves the serious consideration and revision necessary to carry out the original purpose, and at the same time to adapt it to our government and present capacity and needs. Whether to make it a separate organization or a department of this convention should be well matured, and the financial features should be reduced to a system suited to our wants. It is the most important new work before us, and involves questions of great possible utility. I am not prepared now to suggest definite action, but I must urge the convention to consider the subject well, and to reduce the paper to what we need. President Patton of Princeton College said in his Baccalaureate address last year that he was left to his choice between "life" and dogma or "doctrine" he would choose "doctrine" as more important than "life." Our Principles seem to count more with the members of the Christian church than active work. Dead principles are as useless as dead faith. Life and work should show our Principles to the world. thing to do, and that the very thing they love to do.

V. Our position and growth.

Our position has received the criticism of many who have made the attempt to obscure and defeat the very principles they have inwardly approved. They have ignored us because they have feared us or have been jealous of our success. No one who reads the progress of religious thought can fail to see that the tendency of the times is toward a theological position similar to our own.

The "Y. M. C. A." movement, the "Evangelical Alliance," the "Brotherhood of Christian Unity," the "Protestant Lay Congress" of Dakota and the "Newcastle Religious Congress" of England, all point to search after common ground for union and co-operation. And the study of their platforms reveals a nearness to our own. And yet the Christian church seems to have been in advance of all these in this conception of the church "Christ as the only Head," "Christian as the only name," the "Bible as the only creed," "Character as the only test," and "private interpretation as an individual right" are so manifestly Biblical and inclusive that only prejudice can gainsay their soundness. Somewhere near this position the future church will stand. But what of our growth? What is growth? It is progress or development. Where is the leaven when it has leavened the whole lump? Where is the village when it grows into the city? Where is Christ when He exclaims: "It is finished?" If we labor

simply to build up a separate organization we are no more than a sect.

If we contend for the "faith once delivered to the saints," and labor for the salvation of the world and for the oneness of the church, and these are being accomplished, we may count ourselves happy, though we may be unknown.

When the cruiser, "Raleigh," was launched, March 31, seventeen hundred workmen stood upon the unfinished battle-ship, "Texas," as silent spectators, while others received the honors of the occasion, in floating banners, in military escorts, in roaring cannon, in multitudinous shouts, in deafening whistles, in newspaper reports, and in royal entertainment; but the work of the men who built the ship cannot die while her steel prow cuts the silver wave and her topmast leans the stars and stripes. Their work is riveted into her steel sides, and hammered into her turrets, and will breathe in her great engines.

We may stand aside as silent and unobserved spectators, when the united church is finished, and the ship of Zion, stronger than steel, larger than earth's navies, is launched in the presence of a glad world, and amid the shouts of redeemed saints; but the work we do will never die. The seas will be dried up, the old ship of Zion will be rotten, the government of God destroyed, and the blood of Christ counted an unclean thing, before such a thing can be. While truth abides, and righteousness remains, and the church draws closer to God, the faith and work of those who teach and live the charity that makes union possible, and make the salvation of sinners their highest aim, must endure.

Things to be Remembered.

In all that happens to me God is dealing with me; and in all that I do I am dealing with God.

I have but one life to live, and the thing worth more to me than anything else, is to live this one life well.

In the highest sense, life can only be a success as I accept the guidance and receive the help that comes from above.

If I live the truth, the truth will live in me until I shall become the embodiment of truth.

If I refuse to walk in the light as God gives me to see the light, I shall die to the truth; and the lie that I live I shall come to believe.

The reaction of inaction is death — C. F. Williams.

I count this thing to be grandly true, That a noble deed is a step toward God, Lifting the soul from the common sod To a queer air and a broader view.

—Holland.

Have Faith in the Boy.

Have faith in the boy, not believing
That he is the worst of his kind,
In league with the army of satan,
And only to evil inclined;
But daily to guide and control him,
Your wisdom and patience employ,
And daily, despite disappointment
And sorrow, have faith in the boy.

Have faith to believe that some moment
In life's strangely checkered career,
Convicted, subdued, and repentant,
The prodigal son will appear;
The gold in his nature rejecting
The dark and debasing alloy,
Illuming your spirit with gladness,
Because you had faith in the boy.

Though now he is wayward and stubborn,
And keeps himself sadly aloof
From those who are anxious and fearful,
And ready with words of reproof;
Have faith that the prayers of a mother
His wandering feet will arrest,
And turn him away from his follies
To weep out his tears on her breast.

The brook that goes dashing and dancing
We may not divert from its course
Until the wild, turbulent spirit
Has somewhat expended its force;
The brook is the life of the river,
And if we the future might scan,
We'll find that boisterous boyhood
Gave vigor and life to the man.

Ah! many a boy has been driven
Away from home by the thought
That no one believed in his goodness,
Or dreamed of the battles he fought;
So if you would help him to conquer
The foes that are prone to annoy,
Encourage him often with kindness,
And show you have faith in the boy.

Have faith in his good resolutions,
Believe that at last he'll prevail,
Though now he's forgetful and heedless,
Though day after day he may fail,
Your doubts and suspicious misgivings
His hope and his courage destroy,
So if you'd secure a brave manhood,
'Tis well to have faith in the boy.

—Selected.

MISSIONARY DEPARTMENT.

"Go ye into all the world, and preach the gospel to every creature."

Persecution of Christians at Wenchow Near Ningpo, China.

Serious trouble has broken out at one of the mission stations in the neighborhood of Wenchow. Only a week before the troubles began the popular feeling in favor of Christianity was most encouraging. During the visit of the Rev. W. E. Soothill nearly a thousand people assembled to hear the preaching. It took nearly a quarter of an hour for them to settle down to quiet and order. Addresses lasting for about three hours were kept up. When most of the outsiders had taken their departure, the remaining enquirers and Christians had a meeting for prayers, and over one hundred knelt down. Sixty-six have given in their names as enquirers, although the work in that locality is only fifteen months old. Six were examined and baptized, and the day's work appeared to be most satisfactory.

On the 14th instant, however, some of the villagers came down in haste to Wenchow to report that, while holding the usual Christian service, about seventy of the more disaffected among them had come to the chapel

and smashed up lamps, furniture and everything they could lay hands on.

The hymn books and Testaments were taken out and burned and the Christians were brutally attacked, one being kicked most severely and left senseless on the ground.

On the 15th instant further persecutions were reported. The two leading men of the village led their adherents out again, and this time every Christian house was despoiled. Only four were injured the previous day, inmates were driven out, young and old, and the doors closed and sealed up. Those families who denied having anything to do with Christianity were unmolested. Nearly twenty houses were thus closed and the people left without homes. In one case the wind blew a door open and the marauders thought its owner had opened it to show he was a convert to Christianity. The house was attacked, and the occupant maltreated while his property was destroyed, although he had not accepted Christianity at all.

While the England missionary was writing to his Consul on the subject, another deputation of converts came to say that in four villages near Wenchow a similar attack had been made on a house, of which the Christian owner had refused to make a feast for the idols on the occasion of his wedding. The rowdies poured filth into his rice pans, broke everything they could find, knocked his wife down, and threatened to leave nothing standing the next evening.

In both these cases the motive seems to be that the tendency of Christianity is to displace idolatry, and thus the idols and temples will be neglected. The prosperity of the place being supposed to depend on these idolatrous arrangements, which have been kept up for ages, it is feared that if idols or temples are neglected, the heaviest public calamities will be the result. These persecutions show, however, that the work of the missionary is progressing.—*N. China Daily News*, Feb. 22, 1892.

Among Our Native Workers.

After eating a good breakfast with Bro. Nekaia, the brother of whom I have just written about, we journeyed about 5 or 6 miles west near the mountains. The above breakfast was composed chiefly of *Mochi pan* or *rice bread*; it is made into what I should call a kind of pudding, and is put into your bowls like one or two small dumplings; you must be very careful else you will eat too much, it being rather hard to digest and bad results might follow. Another good meeting at night; the following morning about 8½ miles over the hills, on foot brings us to the last of Bro. Matsukawa's

preaching points. About the only person interested in our work was a young man whose brother is a student in the Greek church; I fear he is looking for a job and would like to be a student and a preacher also in our church. Suffice it to say we have to be careful of young men, as many are looking for a job.

Returning found my interpreter better, so we went together to Ichinoseki, the town in which the *Iwai Christian church* is established; I found the preacher in bed, who after his return from meeting me at one of his points a week previous came home only to stay in his bed ever since. Still, I am glad to say he was able to be with us at the meeting, in the next room, on Saturday night and Sunday. A pleasant session Saturday night in the church meeting, after which my interpreter had to tell me he was worse, not having interpreted for over a week, he did not know his weakness. Sunday morning he tried again to interpret in a low voice as only few were there; both the preacher and myself were then convinced that he would be of no more use on this trip, seeing most of the services would require a loud voice in order to let the people hear, so we concluded on Monday he had best return to Tokio and leave me to finish up the work as best I could in the native tongue. Sunday night a good time, about 21 or 22 present as well as the Spirit's power, the preacher interpreting for me. The work at this station is progressing, I think, slowly, having a good Sunday school of about 30, besides the preacher is getting an influence with some of the different associations in the town.

Monday morning I bid farewell to both the sick, but slowly recovering preacher, as well as my interpreter; to join the before mentioned Mr. Matsukawa, who was going with me in the stead of this sick preacher to visit the remainder of his outposts.

Afternoon and night found us at Meezawa our most northern point. Here we have one member apparently a very earnest young man; he gave us his company—taking us to see the temples and town. One of the temples I wrote of sometime since, has 500 idols, they are on shelves 4 deep in gallery fashion around 2 rooms; each idol being about 20 inches high. This pretty little town is much larger than I heretofore thought, having about 1,000 houses or from 4,000 to 5,000 inhabitants. The night meeting was the best attended of the three I have had in this town, quite a large congregation, most of the people stood outside notwithstanding the cold. This meeting was held at the best hotel, in the front room having a frontage of 24 feet and was 15

deep. Our cause is very weak here, there being a strong Buddhist element at work. Late to bed, yet had to rise early in order to catch the train, which in about 1 hour brought us 17 miles south near our next stopping place; where we had a good meeting after an unusual noisy day, it being market day and is held once in 10 days. It looked as though most of the surrounding country had gathered either to buy or sell. Here is quite a little interest, it is quite possible that 5 or 6 in the near future may desire baptism. After the meeting 10 persons came to our room for to hear something more.

After a good night's rest, we came to the last on the Ichinoseki parish, about 2½ miles further south, and were just in time to secure the privilege of holding meeting there at night. Had we been one or two days later we should be necessarily troubled, as the hotel keeper's daughter was to be married there on the 15th, our meeting being on the 13th, and would need all room besides, would not care to have any outsiders to care for, being wholly occupied with the matter on hand. Fourteenth, an early breakfast of the aforesaid Mochi Pan, which is regarded always as a treat, and was a token of respect and good feeling, preparatory to the marriage feast soon to commence. I learn in these parts that the ordinary middle class people's weddings costs them from 30 to 40 dollars alone for provisions. Soon we took the train, bidding farewell to Bro. Ohta's field of labor for the present; and indeed all the northern parishes except Bro. Chikusa's, being the Wakuya parish, whom we joined in less than 3 hours, and left Bro. Matsukawa near his home on the road.

D. F. JON

Playing With a Tiger.

I knew two young men in Glasgow, the sons of a wealthy citizen, who were much given to over-indulgence in strong drink. I was by their father's side when he died, and at his request promised to do all I could for his sons. Both were left very comfortably with an income of £500 a year each, beside an interest in their father's business. By a mighty effort one of them drew himself free from the drink, and became a total abstainer, and for a short time nothing could have surpassed his home in joy and comfort; but he took ill, not seriously, but with some slight disorder of the throat. The doctor thought the best thing for him was to gargle his throat with claret. The patient did not like the idea, but consulted his friends, who strongly recommended him to follow the doctor's advice, and at last he was per-

sueded to do so. He bought a bottle of claret, and was about to measure out the required quantity, but instead of pouring part of its contents into the glass, he raised the bottle to his lips, where it remained until it was emptied. At once the old craving was aroused, and only made the more fierce by his prolonged abstinence, it goaded the man to excess. He drank incessantly, and in a few days died through the effects of playing with a caged tiger. There is no safety except by strict total abstinence for those who have once been bitten by this fiery serpent, and then only by trusting in the power of Christ to keep them. The other son was never able even to stop drinking for a time; from his father's death his course was steadily downward. He drank his income, he drank his capital, he drank his business. He drank until not a penny was left, then he drank with any person whom he could persuade to treat him. I have taken him from the model lodging-house, and put him in a respectable lodging, that he might have another chance; but drink had its fell talons upon him and tore him down. Drink he could not do without, and for drink he sold his soul and his body, dying, like his brother, a drunkard's death, and going to a drunkard's eternity. O drink, thou most efficient and destructive weapon of the evil-one, if we could but wrest thee from the hands of the enemy of man then would half his power be destroyed.—*Selected.*

Higher Education: a Word to Women.

The term "higher education" has come to be looked upon as the germ—the key to woman's elevation and advancement, in fact, the solution of her destiny.

The doors of our colleges are being opened, women are pressing to the front, crowding the ranks and filling the avenues once open only to men; they have entered the struggle and are competing on equal terms, and side by side with the stronger sex.

It seems as if new forces had been called into play, a new era created in the world's history, and if woman so wills it the moral and social regeneration of mankind.

In this fast age, so bent upon the conquest and possession of things material and physical, it is not surprising that the question is often asked whether men have any use for a liberal education which does not fit them for the practical needs of life and for the struggle which every day grows keener, more selfish and more personal. From infancy the physical senses are trained to observe and discover the properties, the structure and mechanism of every natural and

material object that comes within reach of outward and external sense. But there is a hidden sense as well—the vital principle itself, which may pass unperceived, undetected by the most minute investigation.

In proportion as the realm of matter is explored and brought within the compass of mind the realm of spirit must expand to receive it, filling and making radiant with its presence, the whole visible universe. The laws and harmonies of nature reveal still deeper harmony and all, embracing law; spiritual truth that reflects itself in man's inner consciousness in the working of heart, brain and soul. The mysteries of growth and evolution suggest untold possibilities and lay the foundation of life in ideal regions far beyond the range of physical sense.

The finite loses its grasp and man becomes aware of his relation with the infinite, of his constant inflowing of divine energies into his own being, and of eternal reality underneath the passing show of appearance.

In the light of understanding knowledge becomes wisdom, and higher education becomes the education of the higher nature. And it is women especially who have the key to this higher knowledge, in their finer perceptions and sensibilities, their more delicate organization so quick to discern the hidden sense of things, the meanings that flash out from the unseen and that are not apprehended by the intellect alone, but by the whole personality, which kindles with sympathetic response. This is the secret of that moral force which gives woman a strength beyond strength, faith beyond joy and and love beyond self. And this is truly woman's sphere—her vocation, whatever post she may fill, to live within the vision of the ideal, the pleasures and pain of sense, and therefore to a certain extent released from the thralldom of material conditions.

What higher mission and privilege for woman than to lead the example, to set the fashion as it were, of nobler, purer and simpler lives, consecrated to deeper and more unselfish purpose.

Who can doubt that social ills would be remedied and the pressure lifted. Then we should hear less of lives wasted by luxury, and lives wasted by poverty, and civilization would cease to be a machine which threatens to crush out the soul of humanity.

ANNIE GRAHAM.

The North Carolina and Virginia Christian Sunday School Convention.

This body of Sunday school workers will meet in the 11th annual session, with New Providence Christian

church, Graham, Alamance county, North Carolina, on Tuesday before the 4th Sunday in July (July 19, 1892). It is the wish of the officers of said convention that all who are interested in the Sunday school work will send in such subjects and questions as they would wish brought before our people, and discussed before the Convention, that such may appear in the program, send to Bro. J. M. Turner, Secretary, Big Falls, N. C., or the undersigned. *Please give this request your consideration.*

The following are the standing committees, and each committee is earnestly requested to prepare and submit a full and practical report.

Committee on Teaching—Rev. J. U. Newman, Miss Irene Johnson, and Prof. H. J. Stockard.

Committee on best methods of conducting Sunday Schools—Prof. E. L. Moffitt, Capt. J. Morgan Smith, Hon. W. N. Pritchard.

Committee on Sunday School Literature—Prof Herbert Scholz, Revs. W. G. Clements, and P. T. Klapp.

Committee on Sunday School Music—Prof. J. H. Moring, W. A. Ellington and Rev. P. H. Fleming.

Committee on Sunday School Missions—Bro. J. H. Harden, Rev. J. O. Atkinson, and Bro. J. E. Ballentine.

There are within the bounds of this convention about seventy-five Sunday schools directly connected with Christian churches, each school is entitled to one delegate, and one additional delegate for every thirty members in the school. All elders and licentiates belonging to the N. C. and Va. Christian conference are members of this convention, and also, all superintendents of Christian Sunday schools within the bounds of this convention. From the above, we see that, from statistics, about two hundred and fifty people are entitled to membership in this session of the convention. From this we hope to have a large and enthusiastic meeting.

Much depends upon the interest which the pastors and superintendents take in the selection and the election of delegates. Pastors may I not ask you, that you take such an interest in this meeting as the Sunday school cause demands at your hands and demands of your church? If you neglect the Sunday school cause, you necessarily and intentionally neglect the very material out of which you are to build your present and future churches. If we are to make the convention still more successful and efficient, we must have the full and hearty co-operation of all our ministers and of all our superintendents.

Again I would call the attention of the schools to the finance; our con-

stitution requests (and I hereby notify that I will offer an amendment to this article X in constitution: changing to "require") each school to send up two cents per member average attendance to be paid on enrollment of delegate. Also last convention made the following assessments on the schools for a Sunday school Mission Fund the purpose of which is to employ a missionary whose duty it shall be to visit our schools and look after destitute sections, etc.:

Antioch,	\$1.00	Oak Level,	\$1.25
Apple's Chapel,	1.50	Elon College,	2.00
Anburn,	1.00	Piney Plains,	.50
Amelia,	.50	Damascus,	2.25
Big Falls,	.50	Durham,	1.50
Bethlehem,	2.00	Ebenezer,	1.50
Benlah,	.75	Good Hope,	.75
Burlington,	2.00	Grace's Chapel,	.75
Bethany,	.75	Hank's Chapel,	2.00
Catawba Springs,	1.50	Happy Home,	.75
Christian Chapel,	1.50	Hayes' Chapel,	.75
Concord,	.50	Hebron,	.75
Center Grove,	.75	Hine's Chapel,	1.00
Christian Light,	.75	Howard's Chapel,	.75
Clover Orchard,	.50	High Point,	.75
Liberty (V.),	1.00	Keyser,	1.00
Liberty (R),	1.00	Kalam,	.50
Long's Chapel,	1.50	Lebanon,	1.00
Mt. Auburn,	2.00	Pleasant Union,	1.00
Mt. Bethel,	.75	Pleasant Hill,	1.00
Mt. Carmel,	1.00	Pleasant Ridge,	.75
Mt. Hermon,	1.00	Pope's Chapel,	2.00
Mt. Zion,	1.00	Popular Branch,	1.00
Mt. Pleasant,	.50	Plymouth,	1.00
Martha's Chapel,	1.00	Pleasant Grove,	.50
Moore Union,	1.00	Raleigh,	.75
Morrisville,	1.00	Spilena,	.75
New Elam,	1.50	Shallow Well,	1.50
New Hope,	1.00	Shallow Ford,	1.00
New Hill,	.50	Salem Chapel,	1.00
New Providence,	2.50	Sage Garden,	.50
O Kelley's Chapel,	1.25	Turners Chapel,	.50
Pleasant Grove,	2.50	Union (Va.),	2.50
Pleasant Hill (V),	1.00	Union (N. C.),	2.50
Youngsville,	1.00	Waite Chapel,	2.00
Zion,	2.50	Walnut Grove,	1.00
Egypt,	.50	Winder,	.50
		W. G. CLEMENTS,	
		W. A. ELLINGTON,	
		W. G. LASATER,	
		Com.	

These amounts are small and should be raised in full and sent to the convention by the delegates from your school. Let all join in and we will have a most pleasant and profitable session. The pastor and people of New Providence will give you a hearty welcome. Don't forget the time July 19, 20, 21. Arrange your work so as to be with us.

Yours fraternally,

JAS. L. FOSTER, Pres.

Raleigh, N. C., June 7, 1892.

They Say!

"They say!" How that has frightened many good people from service! We are told that over the gateway of Marischal College, Aberdeen, is this inscription, "They say! What do they say? Let them say!" They said lots of say about Christ. It was false. They will "say" about you. "Let them say," and you do as He did—work the harder. That was His sublime answer to His enemies. Remember the servant is not better than his lord. Be faithful and Satan will try to give you a black-eye. Often that is the best ornament a Christian can wear if he gets it from Satan. —A. W. Lamar, in Religious Herald.

Upward.

The oak-tree boughs once touched the grass;
But every year they grew
A little farther from the ground,
And nearer toward the blue.
So live that you each year may be,
While time glides swiftly by,
A little farther from the earth,
And nearer to the sky.

— Exchange.

Our Mission Work.

We need to make greater efforts in the field of Home Missions. There are points on the western borders of our conference that promise well to us if we had the men and means to occupy them. Winston, N. C., is a promising point. We now have several members of the Christian church in that town, and they feel the need of a church there to which they can go and find a congenial home. Wilksboro, N. C., is an inviting point. We have some members there that say we can have given to us a fine lot for the location of a church if we will agree to build a good church on it. And this is in a section of the state where we have no churches. Walnut Cove, N. C., is a growing town with but one church in the place. I have been holding a monthly service at night there in the academy, and have had a crowded room nearly every time. There are indications that we might enter and occupy that town. Shall we do it?

The financial reports from the various churches to the next conference will largely answer the question as to what we shall do. There are various localities in country sections where we could establish churches. These places lie on the borders of our conference and to reach and cultivate them requires more sacrifice than one man is able to make. Times are hard, money is scarce, but we cannot afford to relax our efforts in the mission field. Let all the churches aim at an increased amount for home missions at next conference. Plant mission patches of cotton, corn, potatoes or something else. Set mission hens, grow mission melons, peas, peanuts, turnips, etc., and let us swell the amount we have been raising to double proportions. All in favor of doing so please go to work at once. With this increased sum we will begin work at some new points in the early future.

JEREMIAH W. HOLT,
Ch'm'n H. M. Com.

Not Caring.

It is said that many years ago there lived in some country far away from ours, a band of wild, bad men, who gained their livelihood by crime. They cared not either for religion or for law; had always scoffed at the

one, and eluded the grasp of the other. When they were successful in their robberies and other wicked schemes, they held wild revellings and banquets through the night; if unsuccessful they often quarrelled and fought. But on the whole they held together, and were, in their own strange fashion, loyal to their chief.

In one of their mad drinking bouts they got talking in their usual scoffing way about religion, and especially about a certain priest of whom they knew something, and who lived in a town not so very far from where they were then living. A strange freak got into the heads of some of them, and they laid a wager with their chief, declaring that he would not dare to go to this priest and hold a conversation with him about the concerns of his souls. The chief accepted the wager, said he would go, and, to win his wager, went.

On coming into the presence of the priest, who was an old man, full of faith and love, the robber said:

"Father, I have come to talk to you about my past life, and all that I have done in it."

"Well," said the priest, "I am ready to listen to you."

So the man began. "Well, I have committed a great many robberies, but I don't care about that; I am a gambler, but I don't care about that; I am a drunkard, but I don't care about that; I have been a murderer, and a great many other bad things, but I don't care at all about any of them, and in fact I only came to say all this to you for the sake of winning a wager."

The old priest listened quietly to all this without looking shocked, as no doubt the robber had hoped he would do. Then he said:

"Well now you have made your confession, and I will give you my advice. Just say over now and then to yourself these few sentences, and say, 'I don't care about that,' after each:

"Jesus died for me, but I don't care about that—"

"I must die, but I don't care about that—"

"I must be judged, but I don't care about that."

The man went back to his companions, and told them what he had said, and what the priest had told him to do, and asked them whether he should do it or not. They said of course he must or else lose his wager, for that it was all part of the business. So the man used every now and then to say the sentences to himself as the priest had told him. But after a time he began to have a very uncomfortable sort of feeling as he said them.

"Jesus died for me, but I don't care about that—well, but I ought to care about it:—"

"I must die, but I don't care about that—but I *do* care very much indeed:—"

"I must be judged, but I don't care about that—what! Not care for the judgment?"

And so it went on till he could bear it no longer, but went to the priest in good earnest, asked his advice, meaning to follow it, gave up his wicked life, made what atonement he could for his many robberies, and became an earnest hearted Christian man, loving and reverencing to the end the good old priest who had by God's blessing been the cause of his conversion.—*Selected.*

The Best Charity.

The most thoughtful and best charity is that which teaches responsibility and helps those who help themselves. Such charity, moreover, goes much further than that which aims only at relief of present distress. One drone will absorb the surplus products of a dozen workers, but if the workers help him to become like themselves they will soon be rid of their burden. Charity wisely directed aims to put its recipient on his feet as soon as possible and to teach him manly independence, so that he shall not again return for help unless driven to do so by hard necessity. It does not cultivate the pauper spirit by lavish assistance, but gives no more help than is necessary and keeps always in view the possibility of getting its beneficiaries away from the dependent class, that they may become self-reliant and self-supporting.

This is the aim of the societies for organizing charities, which have accomplished a great deal of good, though ridiculed by the unthinking because of their small expenditures of money. Unfortunately their work cannot be tabulated. Their reports may show relief given to a family of six at an expense of three dollars. The mathematician immediately figures out that this is fifty cents per capita, say one or two days' support. But the statistics cannot show that this small sum was all that was needed to tide the family over a few days until work could be found for the members and that as a matter of fact the entire family was removed from the dependent class by this small expenditure of cash. Thirty dollars or three hundred dollars expended on this family carelessly might have looked well on the report, but, on the other hand, might have brought ruin upon all concerned by developing in them the pauper spirit of wanting something for nothing. People who are willing and anxious to help themselves deserve to be helped, but judiciously, so that they shall be strengthened in their honorable ambitions, not debased.—*Selected.*

FROM PASTORS AND FIELD.

Windsor, Va.

Mt. Carmel church has placed in the pulpit a life-size picture of the lamented Rev. M. B. Barrett. It is the very best, and is just like him. I am glad the church has thus shown its great appreciation for him who labored so long, faithfully, and lovingly for it. The expression of the picture of our departed brother is handsome, intellectual, and oratorical. He will ever be held in loving remembrance by those who knew him best.

First Saturday and Sunday I was with the church at Mt. Carmel in quarterly conference, and in waiting upon the Lord in holy and blessed communion. Delightful and pleasant services were conducted, and many of the children of God renewed their strength. Night found me in the pulpit at Windsor where I preached the glorious gospel of Jesus. I felt at the close of the holy day that the Lord had been with me, and that He had blessed the services of that day and night.

The little boy, Willie Slaven, who lived in the family of Mrs. Jno. Clements, died a few weeks ago, and I preached his funeral in Antioch church, after which his remains were laid to rest in the church yard. I also preached the funeral of Mrs. Matthews, another member of Antioch church last week at her late residence near Zuni, Va. May those dear ones they left behind get ready to meet those departed in that happy home above.

A beautiful marriage took place on the morning of June 1st, 1892, in Isle of Wight county, Va. Miss Laura, eldest daughter of Mr. and Mrs. John C. Thomas, and Mr. Jno. B. Harrell, a popular and successful merchant of Roanoke, Va., were united in the sacred bonds of matrimony. The marriage service was performed at 8 a. m. by the writer. While the sweet strains of music from the skillful hands of Miss Viola Whitley floated over the spacious parlor, which had been elegantly decorated, they entered and stood under a most lovely wreath of flowers which had been tastefully arranged. The groom, a handsome young man was attired in black and the bride, noted for beauty and loveliness, was dressed in a traveling suit, a lively shade of blue, holding gracefully in her hand a beautiful calla lily. The bridal presents were many, useful, beautiful and costly. After a bountiful and most luxuriant repast, placed in the midst of most gorgeous and exquisitely beautiful lilies and flowers, then served in splendid order

by those who cannot be excelled, and after many congratulations and parting words, they took the train for Roanoke, Va. May their lives be beautiful and lovely as was the summer morning on which they said, "I will."

J. T. KITCHEN.

Holland Items.

This writer had the pleasure of spending yesterday, June 5th, at Holy Neck. It was their mission day, and the first appointment of Prof. J. O. Atkinson, who fills Bro. Hurley's place in his absence. Bro. Daniel Bowden our pioneer Sunday school lecturer, or missionary to the children, was also present. All the exercises of the day were interesting and pleasant. I had never met with Bro. Atkinson before. I can only say I was much pleased with him, and especially did I enjoy his sermon. It even ed learning, research, and Holy Ghost power. My impressions were, after hearing him that he was a "chosen vessel of the Lord," fitted and qualified for the grand work of a gospel minister.

Bro. Bowden acquitted himself as a Sunday school advocate, and said enough all of which was well said to convince the most skeptical of the importance, dignity and glory of the work. My decision was, his efforts cannot fail of accomplishing some good. "God's word will not return unto him void" when coming from such an earnest, zealous, persistent, divinely endowed advocate, for truth as Bro. Bowden. May God speed him in the work; for with His help he will be a blessing to the Sunday school work.

Rev. H. H. Butler, no preventing providence, will preach for us at Holland, next (2nd) Sunday at half-past three o'clock p. m. Bro. Butler is very popular at Holland, and will no doubt be greeted by a full house. Bro. B. has already done much to assist our cause here.

We are to have a concert at Holland Wednesday night 8th, under the leadership of Prof. E. O. Taylor, assisted by other leading missions. It will consist of Anthems, Glees, Choruses, Trios, Duets, Solos, Instrumental Music—organ, clarinet, etc. At 4 o'clock the ladies will have an entertainment, and ice cream, lemonade and perhaps strawberries will be served. The concert will begin at 8 o'clock.

R. H. HOLLAND.

DEAR BRO. CLEMENTS:—I have been asked several times why I never write a letter to the SUN. I cannot give any good reason—in fact it is only negligence. So now I will send a letter to the SUN.

My work is more pleasant the more I have to do, and God is blessing our church at Holland, and I hope she may be as prosperous in the future as she has been ever since she moved in in Hollands.

Yesterday, Sunday, I was at Berea to preach in the place of dear Bro. Barrett, who could not go on account of his ill health, and had a very pleasant time. Preached a short sermon to the children, and I must say without trying to flatter Berea school, I never saw a school so quiet and attentive as that school was through all the services.

After school was over we went to Bro. Deacon Onley's where we spent three hours or more very pleasantly then to church again. The inclement weather kept most of the people home, but we had a profitable waiting before God for an hour.

When I arrived home I heard Bro. Charnock who was to fill Dr. Jones' pulpit in Norfolk was ill, so I went and preached for him. I felt very weak and feeble but God gave me strength, and I seemed to overcome the weakness by His strength and feeling that God would bless me for doing the best I could, I did it with all my heart.

I stopped Saturday night with Bro. Gibson of Providence, and was glad to find Bro. Gibson improving and to know that God had blessed him through all his troubles and sickness with faith.

Our Sunday school at Berkley is doing very well but ought to be doing better. We have 90 on the roll but only about an average attendance of 50 or 60.

Bro. Wicker is working for the improvement of the church and school, and both would improve if all the people would unite and labor with all their might, and is improving with the united labors of the faithful ones.

R. D. H. DEMOREST.

Norfolk, Va., June 6, 1892.

District Meeting.

District Meeting for the Ga. and Ala. Conference met at Beulah church as previously announced.

On the first day Rev. M. F. Lett preached at 7 p. m.

The second day the meeting was opened with Rev. J. D. Elder in the chair. Enrollment of members, and organization followed by the election of Rev. J. D. Elder for president, W. R. Knight vice-president, J. W. Stephenson assistant secretary, H. W. Elder being standing secretary.

Prof. A. P. Fuquay of the N. C. & Va. Conference was present and invited to a seat as a deliberative member.

Reports from committees was fol-

lowed by preaching by Rev. W. R. Knight.

After dinner the program was again taken up, and after a number of good speeches on "What steps shall we take to establish a High school in the Ga. & Ala. Conference," Prof. Fuquay proposed to teach an eight months school at New Hope for a salary of \$520, which will doubtless be accepted in a short while and the school established as an auxiliary to Elon College.

Necessity of family prayers was generally discussed, followed by Miscellaneous business.

Next meeting will be held at Forest Home church, Randolph Co., Ala., commencing Friday before the 5th Sunday in July. Bros. S. N. Sledge, J. W. Manning and W. T. Pittman, were appointed as program committee.

Third day was opened with religious exercises by Rev. J. D. Elder.

Sunday School discussed by C. M. Dollar, H. Welch, G. D. Hunt, T. H. Elder, A. J. Hand, A. P. Fuquay, J. W. Elder, J. D. Elder and H. W. Elder.

After a recess Rev. C. M. Dollar preached a good sermon.

The District Meeting was a grand success. The discussions were spirited. Our people are being aroused on missions and education. Bro. Fuquay was a great help to us in our deliberations. The people like him.

H. W. ELDER. See y.

Virginia Valley.

DEAR BRO. CLEMENTS:—I preached at Linville the fifth Sunday in last month to an attentive congregation. I went to the Plains that evening to preach but owing to the rain that fell so fast, we did not have services that night, but we had preaching at night the rest of the week until Friday. I then went to Bethlehem to attend the Sunday school convention.

Delegates from the several schools were present, after religious services the convention was then organized.

The subjects were then discussed, and taking into consideration that this was the first convention ever held in this conference and that the work had to be done by lay members who are not so accustomed to speak in public as ministers, it was an interesting and profitable session. I believe it would be a good idea in the larger conferences and conventions to get the laity to talk more upon the subjects for discussion perhaps the people would take more interest in the various enterprises of the church for some seem to think that it is the business of preachers to talk and they need not heed them if they do not wish to do so for they are paid to talk. (that is some of them.)

Saturday evening after the convention adjourned there was a lawn party held by the members of Bethlehem church and friends in the interest of the church. I was presented a ticket by the superintendent, Bro. J. M. Bradford. We took a seat at the table where Dr. Lincoln and family were enjoying the good things, such as ice cream, strawberries, cakes, etc. The strawberries were fine and as good as they looked. Then I rode six miles to Plains and preached at night.

Sunday I filled my appointment at Concord; the church here is taking steps to build a house of worship this summer.

Bro. J. A. Mills of the Lutheran church who has been so kind as to let us have the use of the hall over his store for preaching asked me to dine with him and make a talk to their Sunday school in the evening to which I consented after enjoying a visit to his house and dinner we went to the church after the lessons were recited, I made a talk to the school which gave good attention. I then went to Plains and preached to as many as could get in the house. This is a kind people. I then took the train to Linville and called to see Sister J. C. Roads from her I learned Col. E. Sipe, her father had gone to Baltimore to have an operation performed upon his eye, he has lost the sight of one eye. The doctor thought he would have to take it out.

My work is improving some, hope to see it grow better all the time.

E. T. ISELEY.

Milrose, Va., June 7, 1892.

DEAR BRO. CLEMENTS:—Our cause is looking up in this section. More interest and zeal are being manifested, than ever before in this conference; and we hope for a grand display of God's power in the near future. One year ago we had not more than a dozen believers in foreign mission. Now we have many more believers. I think we will double our assessments in this line. I think we are certain to have a high school in this conference another year. Ignorance is our most fearful enemy here, but thank God, we are going to hold a hot contest with this slavish foe. We are going to have a struggle and to make sacrifices to reach our expected school, but may God open our hearts and burst asunder our purse strings until we shall reap the blessed fruits of liberality.

H. W. ELDER

Milltown, Ala., June 2, 1892.

DEAR BRO. CLEMENTS:—I promised to let my friends in Eastern Va. hear from me occasionally through the SUN. I am now, and have been, spending several days with my aged father, brothers and sisters in Montgomery county, N. C. Many changes have taken place in this county in the last twenty years, especially in the old home. Children all married, mother gone home to heaven and father feebly lingering upon the shores of time. I think I am improving slowly. I feel much better and some stronger than when I left Eastern Va.

M. L. HURLEY.

Star, N. C., June 9, 1892

The Christian Sun.

THURSDAY, JUNE 16, 1892.

REV. W. C. CLEMENTS, - - - EDITOR
D. J. MOOD, - - - OFFICE MANAGER.

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EDITORIAL NOTES.

Is any one canvassing for students for Elon College?

Read what Rev. J. W. Holt says about Home Mission. His is sound talk.

Rev. T. M. McWhinney, D. D. speaks good words for Elon College in the *Herald of Gospel Liberty*.

Rev. P. H. Fleming has been elected as Superintendent of Public Instruction of Alamance county.

June 22, is the date of the Antioch, Ohio, College commencement. We acknowledge receipt of a beautiful invitation card.

Here is another list of subscribers from Rev. E. T. Iseley of the Valley of Va. He must be doing a good work, judging from what he is doing for the Sun.

Attention is directed to what Rev. J. L. Foster has to say to the pastors, Sunday school superintendents and officers belonging to the N. C. & Va. Christian Sunday school convention.

Spirit and Life for June, Rev. D. A. Long, D. D., LL. D., editor, is on our table. It is one of the very best religious magazines that comes to this office. Price \$1.00 per year.

The Raleigh Christian church will commence next Sunday night a series of meetings to last a week or more. We request that prayers be offered that much good may be accomplished.

The many friends of Rev. J. P. Barrett, D. D. will be glad to know his health is some better. Though his improvement is slow. He is spending a few weeks in the Valley of Va., hoping to be benefitted. Let prayers go up for him.

We have received the annual report of the State Bureau of Labor Statistics for the year 1891, by Hon. Jno. C. Scarborough, Commissioner of Labor Statistics. It is a neat volume as well as being complete and comprehensive in the ground covered, and containing a fund of most valuable information and statistics.

In our little write up of the commencement at Elon College,

N. C., we forgot to say that the degree of D. D. was conferred on Rev. A. H. Morrill, President of Starkey Seminary. We know Dr. Morrill personally, and always rejoice in his prosperity. We shall never forget our pleasant stay at his home.

Our friends will please, when sending either new subscribers or renewals to the Sun, write plainly the post-office address to which the paper is to go. We are often given much trouble when renewals are sent to this office without the name of the postoffice to which the paper is going. Often mistakes are made because the office, to which the paper is going, is not mentioned.

We propose to make a remarkable offer to those who wish to secure good reading for their young people. *Wide Awake*, a monthly magazine for the young people, "at the head of young people's magazines, 100 pages every number," price \$2.40 per year, can be secured by our subscribers very cheap. Send us \$3.50 and you will receive the Sun one year together with the above named Magazine.

We find among the laws enacted by the New York Legislature one good law, prohibition of bar maids, which the British colony of Victoria have also prohibited, and New South Wales is expected to do likewise.—It is announced that the municipal authorities of Trenton are to be asked to prohibit young girls under 16 years of age attending public picnics, dances and other places of amusement without a parent or authorized escort over 18 years old, in order that they may be kept from evil influences. The Philadelphia *Ledger* thinks boys of the same age need the laws as much as the girls.—*Statesman*.

The Heart.

The heart is the most important organ of the physical man. It never takes any rest. Day and night from the first dawn of life until the full arrival of the death angel, the heart is continually moving at an average of about seventy pulsations per minute.

As the heart is the most important organ in the physical man, so it is, being the seat of affection, the most important controlling power in a man's religious system. "With the heart man believeth unto righteousness." "Out of the abundance of the heart the mouth speaketh." "Out of the heart are the issues of life and death."

When ever the heart refuses to move in the physical man, the death river is crossed. And so it is in the religious man, when the pulsations between God and the spiritual heart are cut off, the death fiends take control of the soul. And then just as the

body is cold in death after the heart ceases to move, so the affections for holiness and good emotional feelings are cold in sin's grave.

Well may it be said, "Keep thy heart with all diligence." Upon the condition of the heart depends the condition of the body. As long as the heart is all right, we may expect vitality given to all parts of the body. But let the heart cease to do its work properly, and immediately the physical machinery is under repair.

The heart is divided into four chambers. Each of these has its own important work to do. If any one of these chambers should fail to do its proper work, the others would be worth but little. As there are four chambers in the physical heart, so there are four departments in the religious heart: The chamber of repentance, the chamber of faith, the chamber of regeneration and the chamber of work. In the natural heart, the blood all black with the impurities caught up over the body is poured into the right auricle; from thence it is forced into the right ventricle, from the right ventricle into the lungs where it is purified, from the lungs into the left auricle, from the left auricle, to the left ventricle, and then starts on its journey through the body again.

In the spiritual heart, the deeds of the body black with sin are poured into the chamber of repentance. Some people would be glad if there were some other journey to heaven, one that did not lead through this chamber of repentance, but all must go through this narrow gate.

From the chamber of repentance, we go into that of faith. Repentance has its own work to do, but cannot do the work of faith. Some people get into the chamber of repentance, and seem to think that they must stay there a long time. Let such people remember that the blood passes rapidly from one chamber to the other; and if by any obstruction this is not done, the whole system is injured. It is simply to pass in and out.

The next chamber is that of regeneration. As the blood must pass through the road marked out by nature's hand before it is purified, so the sinner must pass through the road marked out by divine fingers, before regeneration is experienced. No one reaches heaven without repentance and faith. But these will not carry him there without regeneration; for without it, there is no life giving power.

Next comes the chamber of work. After the blood is purified and in the left ventricle, if it were to remain there it would be worth nothing to the other parts of the body; and so it is with sinners after their conversion, if they remain inactive they

are worth nothing to the spiritual world. Just as the blood, after its purification, goes darting all through every part of the body, doing every member good, so the regenerated soul should work in every possible way to do others good.

We go on through this life thinking but little about the fast work the heart is doing for the body. Some times we speak of getting no rest, and think it is hard, because it is work, work all the time. Again we do not like to do the same kind of work all the time. But with the heart it is work, work, work all the time of the very same kind. Always receiving the impure, refused matter of other members and giving in return that which is pure and life giving.

In like manner we pass through this world giving but little thought to the vast work the great spiritual heart of this world is doing. Whilst men are wading in sin and degradation great hearts of love are praying for them. When sinners are sleeping unconcerned, some one is studying about their condition. As the natural heart gives wholesome matter for impure, so God's people give love for hatred.

Redemption.

The word redeem comes from *re* back and *emo* to purchase. Hence the literal meaning is to buy back, when we say we have been redeemed, we simply mean that we have been brought back. We speak of Christ as our redeemer because He has bought us back.

Man's fall was great. His creation had been of the highest order. He was created in the image of God. Whatever that might mean, we know not, but we are sure that it meant something great. He was far superior to any other animal of the earth. He made the longest catalog of names the world has ever known. And as the ignorant father who names his baby is wiser than the baby named, so Adam, the giver of names to all animals, must have been much wiser than they. His health was not enfeebled, he knew no fatigue as he dressed his beautiful garden. Beast and birds obeyed his commands. Every living thing was at his disposal.

In his fall, man lost health both of body and mind. Unrest fastened upon his mind. The fear of death walked with him. The voice of God was now a terror instead of sweet communion. His own heart condemned him; and he was miserable as he saw the garden gates closing against him.

The law of Sinai was given; but it did not set man free again. But was simply a school master to teach him. Death, sin, and Satan were all un-

ited in making man a miserable slave.

These Satan-captured sinners were pointed in various ways to redemption's day in Christ. And Jesus finally came. His redemption from both the law of Sinai and the power of sin is made complete in the perfect fulfillment of the law. Paul says, "As many as are of the works of the law are under the curse; for it is written, cursed is every one that continueth not in all things which are written in the book of the law to do them. But, thank God, Paul also says, "Christ hath redeemed us from the curse of the law, being made a curse for us." Paul again says, "so we, when we were children, were in bondage under the elements of the world; but when the fullness of the time was come, God sent forth his son made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons."

Every Gospel sermon is a proclamation of redemption through his blood, the forgiveness of sins. Redemption is complete. But it is worthless to the sinner that will not accept it.

Jesus bought us back not with corruptible things as gold and silver but with his own precious blood. "Greater love hath no man than this, that he lay down his life for his friends." But Jesus gave his life for his enemies. Such love as this of Jesus' is past finding out. It breathes in nature, calls to the sinner, rejoices in the Christian and swells redemption's time in glory.

Note.

The following paragraph should be inserted in Rev. W. W. Staley's Opening Address, just before "V. Our Position and Growth" Middle of third column, page 343:

Orphanage. It is time for this convention to move toward the founding of an orphanage, and I will suggest the election of a committee to investigate this subject thoroughly, and to keep the subject before our people with such clearness as to open our eyes to the necessity and possibility of such an institution. Many will give to help the poor who will not give to build colleges. This committee could be authorized to receive gifts, to look around for location, to learn the cost of such a work, and do whatever might further its interests. We could begin on a small scale and do our part as far as we are able. It would increase our usefulness, and add to our growth. Our lives are useless unless they help others; and "he that giveth to the poor lendeth to the Lord."

The church needs work in all directions to develop the working and giving capacity of all members. We want work enough to give all something to do and the very thing they love to do.

Political Conventions.

On reading the secular papers during the sessions of great political conventions, all righteous calm thinking people are forced to experience something of a feeling of disgust. The way they are worked up with the runners, talkers and boomers for the various candidates, carries one's mind back to the conduct of Absalom in stealing the hearts of the people from his father, David.

The conduct of these conventions is a disgrace to a Christian nation. The thought of naming a man for some high office who is boomed up by the rabble that have not the fear of God before their eyes is enough to make good people tremble. And what is worse is, the fact that many members of the church instead of asking God's wisdom, and then going calmly and doing their duty, fall in line with the wild enthusiast, and are led by them to do almost anything. The blackest deeds ever done on this earth were led by the wild enthusiasm of ignorance and prejudice. It was this spirit that wanted to remove Moses from the leadership of the children of Israel, and rob David of his kingdom. The boomers stood around Jesus and said crucify him, crucify him. Again it was the boomers that led the devil's host against Paul in divers places. It is always the boomers that are ready to do the dirty work of political conventions.

The political conventions are ordinarily so corrupt that good men feel like they cannot afford to go into them. But they can much better afford to go into them than they can afford to let bad men name the officers who rule over us.

Damasens.

Last Sunday was the appointment at Damasens, Orange county, N. C. The day was as fine as all the beautiful smiles of nature could make it. President Long, D. D., of Elon College preached a most excellent sermon in memory of Bro. Wellons Strowd. The house of worship was literally packed with hearers who had come from far and near to pay the last tribute of respect to Bro. Strowd. He was one of the leading members at Damasens, and had in that community a large circle of friends. His kind father, Manly Strowd, and his dear mother with his brothers, sisters, wife and little child still remain on the shores of time, all striving to walk in his footsteps of righteousness to the glory land. The Strowd family of Orange county, is favorably known in many places of the state.

Saturday night was spent with our ever true friend, Bro. W. N. Pritchard. Bro. Wm. Heam kindly carried us out in his buggy Sunday morning

to the church. Dinner was taken Sunday with Deacon W. A. Nevil, and the afternoon in company with Dr. Long and Bro. A. F. Long was pleasantly spent with him.

With Bro. W. S. Long Sunday night was spent with Bro. Wilson Pritchard. He and Sister Pritchard have both grown quite old, but their Godly conversation has lost none of its interest for Jesus and the church.

Now we feel very thankful to God for his protecting hand around us, and a safe guidance back home and loved ones.

Vacation.

The college commencements are nearly all over. Young ladies and young gentlemen are at their homes or visiting friends. Some may be working to make money to pay their way again.

Dear young friends, a word of warning may not be amiss. During your vacation you may come in contact with different kinds of society. Let your conduct be such as to bring honor both on yourself and your college. You can be walking advertisements for good if you will.

If you should be impolite, careless, or wicked you will return to your college poorly prepared for the work you will be called to do. Besides you will not be likely to carry any one back to college with you. Be so good, kind and obliging that you will draw others to the college with you.

Col. L. L. Polk.

Col. L. L. Polk, President of the Farmers' National Alliance died last Saturday at Washington, D. C.

Whatever might have been Col. Polk's motives, in the work he has been doing, is not for us to say; for we know not. It was known to him and God. But we can say, in many respects, he was a great man. His pen was used with an ease and readiness that far surpassed many writers; his oratorical powers were among the best known to the "Old North State;" and his rhetoric was beautiful. But last of all, he walked clear of all pools of dissipation.

Elon Vacation Notes.

DEAR BRO. CLEMENTS:—The young people in Elon met last Friday night and organized the Elon College Summer Co-educational Society, with the following officers: President Miss Alberta Moring, vice-president Mr. J. M. Cook, secretary Miss Jennie Herndon. After the organization had been completed, a resolution was offered and adopted, that the president should appoint some one each week to get up Elon notes for the Sun. The writer was unfortunate enough

to get the first appointment.

We miss the bright faces and merry voices of the students at "old Elon." They all have our best wishes for a pleasant vacation, and while they are enjoying themselves with friends and loved ones at home, we hope they will not forget to do their part of the work in getting students for next session. We hope that all the old students will be back, and while they are having pleasant recollections of the year that is just past, we hope that the mind of each will be filled with laudable aspirations for the future. It is not so lonely here as we had anticipated. Some of the students are here yet, and several visitors have come in since the school closed.

Mrs. J. J. Pritchard, who has been spending some time here visiting relatives, returned to her home in Durham last week.

Miss Minnie Farmer of News Ferry spent a few days here last week visiting Mrs. Holleman and other friends. We were very sorry that she made her visit so short, and hope that it will not be long before she will honor us with a more extended visit.

Miss Estella Trogden of Liberty, accompanied by her little brother, Tommy, spent a part of last week visiting Misses Lillie and Mamie Strowd.

Miss Peo Albright and mother of Durham, are visiting Mr. Crawford's. We regret very much to learn that they will leave Wednesday.

Miss Lorena Long of Graham, came up last night. It is useless to say that we all were delighted to see her. We hope she will make her visits to Elon frequent.

We all were delighted to see the bright face of our esteemed friend and former student, Mr. W. J. Graham last Saturday.

Mr. C. L. Rawls of Virginia is visiting his parents here.

We regret that our young friend, Mr. B. F. Long, Jr., has left us for the summer. He is now at Buffalo Lithia Springs, and will spend vacation in Virginia. We expect that he will get tired of the Springs and look for a larger "watering place." We would not be surprised to hear that he was down on the Nausemond.

Misses Bettie and Lelia Moring are visiting Misses Jessie and Bettie Graham at Union Ridge. We hope them a pleasant trip.

Miss Ella Boone is visiting friends in Jonesboro.

The work on Mr. J. A. Long's residence has been begun. Elon still continues to grow.

All the religious services are kept up in the college as before. Mr. J. M. Cook led the prayer meeting last night.

W. J. LAMB.

Elon College, N. C., June 13, '92.

THE CHILDREN'S CORNER.

MY DEAR CHILDREN:—

Another week has gone, can any one tell where? and we are glad to be able to greet you again. Some reader of this Corner has probably been made sad by the death of a loved one. If so our sincere sympathy is extended to that one. What is death? It is only a change. We are moved out of this world of sorrow and strife to the world of love and beauty, joy and gladness, if we are Christians. But, my dear children, how dreadful that change will be if we are not trying with our best endeavors to obey Christ. More terrible than any thing you can imagine or any one describe. Christ stands between us and that terror, and all we have to do is to love and trust him. He is able to save. He will carry you through. Trusting my little readers are trying to be Christians I give you a hearty God bless you

Cordially yours,
UNCLE TANGLE.

SELMA, N. C., June 6, 1892.

DEAR UNCLE TANGLE:—I guess you and the cousins think I have forgotten the BAND but I haven't. I've been so busy as I expect all the cousins are, but will try to do better in vacation. I like to go to church, our pastor in Rev. Mr. Pucket we all like him very much we are having a great deal of rain. I was very sorry to hear that Uncle Barry was sick, hope he will soon be well. I will ask a question who caused iron to swim? Enclosed please find twenty cents. With love to you and all the cousins. I remain

Your loving niece,
MARGARET ETHEREDGE.

Margart, we certainly are glad to hear from you again. Glad too that you have been able to go to school. I hope you will love the church or rather the cause of Christ more and more as you grow older.

MILLTOWN ALA. May 31, 1892.

DEAR UNCLE TANGLE:—I come knocking at the door of the Band for admittance. I am a little girl 12 years old. I have not missed but a few Sundays in Sunday school in eighteen months Miss Bessie Floyd is my teacher we have a fine school. I am also going to school at Milltown to Prof. H. C. Gipson. I am a member of New Hope Christian church. My father is pastor. I have two brothers that are preachers. Prof. Fuquay, formerly of North Carolina, but now of Doles, Ga., has just paid us a flying visit. We like him very much. I send one dime for the Band

BEULAH ELDER

Welcome, Beulah, to the BAND. Hope to hear from you often and that you always will be a faithful Sunday school scholar.

YOUNGVILLE, N. C., June 2, 1892.

DEAR UNCLE TANGLE:—It has been quite a time since I have written but I hope you will excuse me when I tell you that we have had a great deal of sickness in our family and I have been going to school also. School is out now and I will try to write oftener. When the SUN comes the first thing I look for is the Children's Corner I enjoy reading yours and the cousins nice letters very much. I want to tell the cousins something, we had the pleasure of having Uncle Tangle with us Saturday evening and Sunday. Papa, Uncle Tangle and myself went Sunday to the District meeting, I enjoyed it very much. I was sorry to see no letters week before last, we ought to see how interesting we could make the Corner. I will answer one of Reggie Mood's questions: Jacob slept with a stone under his head. Am I right? I will close. Love to you and the cousins. I send half a dime.

Your niece,
MINNIE KLAPP.

Certainly Minnie we will excuse you for you give a good reason for not writing. But we will expect you to write oftener now as you promise. I certainly enjoyed my visit at your home and to the District Meeting very much.

MILLTOWN, Ala., June 1, 1892.

DEAR UNCLE TANGLE:—It has been a long time since I last wrote to the Corner, so I thought I would chat a short while with you and the cousins. Uncle Tangle, I have had the pleasure of meeting one of your acquaintances. It was Prof. A. P. Fuquay of Doles, Georgia, who was with us last week trying to get the school at New Hope, and I hope he will succeed, for I think he is such a nice man. Well cousins, I hope none of you have had the misfortune with your Sunday schools that we have had. We have not had any for two Sundays on account of so much rain, although I have not failed to know my lesson each time. We hold our Sunday school at 9 a. m. and our prayer meeting at 3 p. m. Cousins, it is only five days until my birthday and I am going to start to read the Bible through in one year. I want you all to pray for me that I may be successful. I will ask a question: What king's body was devoured by the worms when he died. For fear my letter is already too long I will close with much love to you and the cousins. Enclosed find one dime for the BAND.

I remain your loving niece,
BETTIE STEPHENSON.

Bettie we are glad to get your chatty letter. May you write more often now. I too hope Bro. Fuquay will be successful in getting the New Hope school. Don't be discouraged about your Sunday school, but get good lessons and go whenever possible.

Boys, Read This.

Chauncey Depew, against whom no one would think of charging a Puritanic spirit, speaks as follows on the temperance question: "Twenty-five years ago I knew every man, woman and child in Peekskill. And it has been a study with me to mark boys who started in every grade of life with myself, to see what has become of them. I was up last fall and began to count them over, and is was an instructive exhibit. Some of them became clerks, merchants, manufacturers, lawyers, doctors. It is remarkable that every one of those that drank is dead; not one living of my age. Barring a few who were taken off by sickness, every one who proved a wreck and wrecked his family, did it from rum, and no other cause. Of those who were church-going people, who were steady, industrious and hard-working men, who were frugal and thrifty, every single one of them, without exceptions, owns the house in which he lives and has something laid by, the interest of which, with his house, would carry him through many a rainy day. When a man becomes debased with gambling, rum or drink, he does not care; all his finer feelings are crowded out. The poor women at home are the ones who suffer—suffer in their tenderest emotions; suffer in their affections for those whom they love better than life.—*Herald and Presbyterian.*

Prophecy Being Literally Fulfilled in Jerusalem.

If you would have your faith in God's Word stimulated, and the olden time made to appear new and fresh—the making of contemporaneous history—take your Bible and go up on one of the highest house-tops within the walls of Jerusalem. Turn to Jeremiah's word, "Behold the days come, saith the Lord, that the city shall be built to the Lord from the tower of Hammeel unto the gate of the corner. And the measuring line shall yet go forth over against it upon the hill Gareb, and shall compass about to Goath. And the whole valley of the dead bodies and of the ashes, and all the fields unto the brook of Kidron, unto the corner of the horse gate toward the east shall be holy unto the Lord."

And now close the Book and look down upon that newer Jerusalem, which is growing up about the older, and listen while they who have studied most carefully into this matter tell you that, so far as human scholarship has succeeded in ascertaining the location of these various points named, *the building is following exactly the lines of the Divine survey.*—*Missionary Review of the World.*

Mysteries.

BY V. G. RAMSAY.

O life, with thy fathomless secrets!
O death, with thy voiceless gloom!
My soul is at strife with your mysteries
Which encircle the cradle and tomb.

A wonderful world is around us
Which never our eyes discern;
We stretch out our hands—it eludes us:
We cry, but no answers return.

Sweet souls who were dwelling beside us,
And mingling their lives with our own,
Have vanished, like stars in the morning,
Into this region unknown.

Beloved, oh! where are you hiding?
The darkness is awful and deep;
We struggle, but touch not the curtain
Which covers the secrets you keep.

We weep o'er the graves where you slumber
With anguish that knows no surcease;
From the sweetness of infinite blessings
Can you send us no whisper of peace?

To the love that follows you ever,
That hallows the sods where you lie,
To the hearts that are yearning and breaking,
Blessed souls, can ye make no reply?

Ah! no, you answer us never;
But the wail of the world has been heard,
And the Heart of infinite mercy
With pitying love has been stirred.

A voice is heard in the silence,
A light shines out in the gloom;
And a form like the Son of the Highest
Springs from the opening tomb.

He comes from the world you inhabit,
O you who are dwelling with God!
He has lifted the mystical curtain—
There is light where his footsteps have trod.

—Morning Star.

Our friends will please, when sending either new subscribers or renewals to the SUN, write plainly the post-office address to which the paper is to go.

Nothing does us so much good as a few words of appreciation from friends unless it is the cast for a new subscriber or renewal. You see the following combines both and is therefore highly appreciated.

MR. EDITOR:—Enclosed find two dollars to renew my subscription to the Sun. Of all the papers we take I think yours is the best and look forward to its weekly visits with real pleasure. May the dear old SUN meet with success and continue to shed its beams of light in every true home of the Christian denomination is the wish of one who loves our church, and is interested in all her enterprises.

Yours truly,
D. A.

June 6, 1892.

Webster's Weekly pertinently says:—It is sad, indeed, to see a man lose respect for himself and starve the better part of his being. Some men seem to prefer to live to the animal part of their natures and crucify the noble and divine. They are to be pitied rather than denounced, for "they know not what they do." Why a member of one of the noblest professions under heaven should choose to debase himself instead of blessing the world is hard to understand. But man is a mystery. Who can find him out.

What to Do With a Bad Temper.

Starve it. Give it nothing to feed on. When something tempts you to grow angry, do not yield to the temptation. It may for a minute or two be difficult to control yourself; but try it. Force yourself to do nothing to say nothing, and the rising temper will be forced to go down, because it has nothing to hold it up. The person who can and does control tongue, hand, heart in the face of great provocation, is a hero. The world may not own him or her as such, but God does. The Bible says that he that ruleth his spirit is better than he that taketh a city.

What is gained by yielding to temper? For a moment there is a feeling of relief; but soon comes a sense of sorrow and shame, with a wish that the temper had been controlled. Friends are separated by a bad temper, trouble is caused by it, and pain is given to others as well as to self. That pain too often lasts for days, even years—sometimes for life. An outburst of temper is like the bursting of a steam boiler; it is impossible to tell before what will be the result. The evil done may never be remedied. Starve your temper. It is not worth keeping alive. Let it die!—*Etc.*

The Poetry of Smoke.

Wondrous is the architecture of the smoke, whether God with His finger curls it into a cloud, or rounds it into a dome, or points it in a spire, or spreads it in a wing, or as Solomon suggests, hoists it in a pillar. Watch it winding up from the country farmhouse in the early morning, showing that the pastoral industries have begun; or see it ascending from the chimneys of the city, telling of the homes ted, the factories turning out valuable fabrics, the printing presses preparing books and newspapers, and all the ten thousand wheels in motion. On a clear day this vapor spoken of mounts with such buoyancy and spreads such a delicate veil across the sky, and traces such graceful lines of circle and semi-circle, and waves and tosses and sinks and soars, and scatters with such affluence of shape and color and suggestiveness, that if you have never noticed it you are like a man who has all his life lived in Paris and yet never saw the Luxembourg, and all his life in Rome and never saw the Vatican, and all his life at Lockport and never saw Niagara.—*T. De Witt Talmage.*

Be Careful as to What You Say.

A young man who was at church with his parents was deeply impressed by the sermon of the minister, but

on the way home the father criticised the discourse, and made several disparaging remarks about it. As the father was a member of the church, as well as a kind father in the family, the effect of his criticisms was the serious thoughts of the son were dissipated, and the solemn lessons of the sermon entirely lost their power over the young man.

As another instance, a woman who often criticised her pastor in the family, saw her children growing indifferent to the church and to religious things, and said to her pastor with tears:

"Doctor, can't you help me to save my boys?"

"Madam," he replied, "I have no influence with your boys; you have talked it all away!" What a lesson to all to speak with respect of one's minister and of the truth he proclaims, that those whom you love may be led to the truth, to the way of duty and to heaven.—*The Religious Herald.*

The Fire Must Burn.

"While I was musing the fire burned," said the Psalmist. The preacher's musing and meditation will yield little advantage to his flock until he reaches the burning point. No preacher should expect to succeed without a present practical knowledge of his hearers and of his Bible. He must have an ever present and real sense of the sins and temptations, the wants and the woes, the inner life and the outward environments of his people. Then he must find in the Word of God the truths which will meet the emergencies as revealed in his study of that portion of human nature committed to his care. The people ought to receive help from the sanctuary, and to be strengthened out of Zion, and the minister ought to be largely the channel through which that help comes.—*New York Observer.*

A Serious Mistake.

Why is it that a person in making retrenchment in expenses and economizing, will nearly always cut down his church contributions and discontinue his newspaper? This should not be. These are the very things above all others that he should keep up, as they keep him up more than any other agencies.—*Etc.*

Preachers and Preaching.

To some of his auditors a great preacher always seemed to act as if he thought he was doing the Bible a great honor by selecting a passage from it for his text.—*Somerville Journal.*

Sorrows Kinship.

Day after day, like wave on wave goes by;
And still I voyage on and find no ease,
Like him of old who might win peace
Or rest 'twixt barren sea and barren sky.
Till she were come whose love would not deny
Her very life to compass his release.—
Oh, Captain of pale, spectral companies
Kinship of sorrow knits us, thou and I!

On shore, in every seven years, three days
Thou hadst to seek her who might not be found.
As still I find Her not whose love had
Even Love himself anew. Sail on, sad ghost
But I, past reefs and straits and roaring bays,
Shall anchor, some day, on a still, dark coast.

—*Philip Bourke Marston.*

A Good Cause.

The Humane World, a twelve page handsomely illustrated monthly, published at St. Paul, Minn., is accomplishing much good in preventing cruelty to animals and children. Their method of working, is to present to teamsters and drivers throughout the country a year's subscription to their paper free of charge. In so doing, it reaches the hand of those having the care of horses and animals, and will have a tendency to arouse a humane sentiment and awaken a humane feeling towards the creation. Last year over 100,000 copies were distributed gratuitously to teamsters and drivers.

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"Better Not do It."

There are many persons connected with the Christian church who, if they were to put into words their experience, would say something like this: "I am a consistent card-playing, wine-bibbing, dancing, theater-going Christian."

What is worse, there are some ministers, indorsement, both in theory and practice, they could claim for such a statement; ministers who know that they do these things, and so speak and look when the subject is mentioned as to encourage them therein. Such is the man who is constantly saying that "he would like to go to the theater, but hardly thinks it would do in view of his profession."

Some religious papers of wide circulation speak about these things in such a way that their subscribers might cull from the papers and carry with them separate paragraphs in favor of everything not absolutely vicious which the united sense and judgment of the spiritual church has condemned.

An intelligent member of the Methodist Episcopal church from the country, visiting a relative of his by marriage in one of the seaboard cities of a large population, was equally astonished at what he did not see, and at what he did see. Meeting an old friend of his boyhood he said to him:

"Is Brother So-and-so a consistent old-fashioned Methodist?"

"O, yes; he is a pillar in the church. Why do you ask such a question?"

"Well, he *does not* have family prayer, he *does not* attend class-meeting or prayer-meeting he *does not* work in the Sunday school, he *does not* do anything but go to church once on Sunday, and he *does* play cards, dance, take a little wine, and go to the theater."

There are some to whom the "does nots" of the friend from rural district will not apply, but the affirmative side will. It is a question whether these card-playing, wine-bibbing, dancing, theater-going Christians ever manifest any thoroughly deep power in persuading men to come to Christ, or so testify to a personal experience as to produce in their hearers that solemn earnestness without which there is no conviction of sin. Their eyes may fill with tears at thoughts of heaven and references to Jesus and declarations of love for Christ, but unless there be a marked element of self-denial and equally clear renunciation of the world these feelings seem as evanescent as those of the man who at 9 p. m. delivered what to the superficial seemed a thrilling appeal to sinners, then seized his hat and hurried out, saying to his

wife: "Now make quick time, or the ball will be half over before we get there!"

One of the young men who had just heard him was so thrown back by this transition that he concluded that religion was after all, as he expressed it, a theatrical performance.

If we should go so far as to admit that there are persons in churches where they were never taught to deny themselves in these matters, who enjoy a deep spiritual life, the case is very different with those who have had a conscience thereupon and lost it. Even if we assume it possible for one to undergo that transition he will be terribly handicapped. In view of the conspicuousness of their actions in these particulars, the opinion of them held by the world, and natural unobtrusiveness of the Christian virtues, it may be taken for granted that the card-playing, wine-bibbing, and the theater-going, etc., will be known by a multitude, while the qualities that distinguished the Christian from the world will be seen by comparatively few.

There is reason to fear that the Master at the end will say to many of His professed disciples: "Thou has not been altogether with Me, therefore wast thou against Me."

It is impossible to have one foot in the strait and narrow way that leadeth unto life, and the other in the broad road that leadeth to destruction.—*N. Y. Advocate.*

Don'ts and Better Nots.

Don't turn over a new leaf and continue the same old account upon it.

Don't call a man mean because he keeps his expenditures inside of his receipts; he would be mean if he didn't.

Better not tell your neighbor your troubles unless you are willing to listen to his.

Better not move into a larger house this year, for comfort loves narrow quarters.

Don't forget that the New Year will be the old one next year this time.

Don't try to talk a slander down, live it down.

Don't think that an unfortunate man is any better off because you pity him, unless you set a price on your pity and pay it over to him.

Don't condemn a man too harshly for his first offense, his fingers might have tightened on a loaf of bread while he was thinking of his hungry wife and children.

Don't print your virtues in capitals and your vices in nonpareil.

Don't condemn a man because he mispronounces your name, provided he takes no liberty with your character.

Don't form bad habits the first half of your life, or it will take you the whole second half to get rid of them.

Don't expect good habits to thrive among bad ones, any more than you would expect a bed of vegetables to do its own weeding.

Don't think that the money which you lend to the Lord by giving it to the poor draws interests, that would be as bad as asking a hungry man to dine on the recollection of what he had eaten the day before.

Don't envy the rich man his dainty repast, for the richer the food the harder the digestion.

Better not put a dollar in the plate on Sunday if you are only thinking fifty cents.

Better not think that fine clothes make the gentleman any more than buying a violin makes you a musician.

Better not go into business for yourself before you've learned how to help others with theirs.

Better not build a house now—someone may be tired of his before the year is over.—*S lected.*

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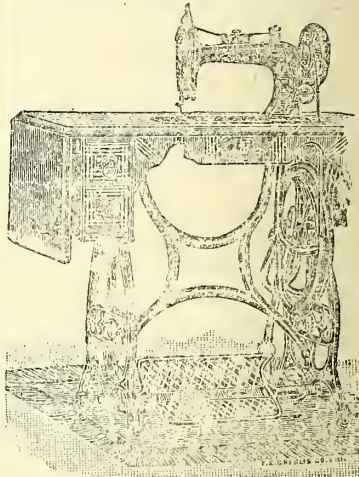
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The Growing Disregard of Law.

In the city of Temple a few days ago, a hundred men were prepared to take a miserable criminal from the hands of the officers and hang him on the nearest tree. The officers, however, were on the alert and safely lodged the prisoner in jail.

That is a deplorable state of society which allows such demonstrations, which even applauds them.

What is the cause of this increasing tendency to set at defiance the laws of the land? It is not difficult to answer this question. Society has no confidence in the institutions which itself has established. Our criminal laws with their endless technicalities seem to be framed for the protection of the defendant and his advocate. The license given to the advocate to set aside a juror for reasons most frivolous; the facility with which a crank in the jury box may obstruct the course of justice; the readiness of the good, easy judge to grant another trial, or the right of appeal, which if successful, will lessen the chances for punishment—all these cause the "law's delay," and encourage men of good social standing to resort to personal violence for the protection of society.

A half century ago, Justice Story, of the United States Supreme Court, the most eminent jurist of the period, detected the growing tendency to ignore the forms of law in visiting just penalties upon the guilty. He deplored the change that was made in the appointment of criminal judges and other novelties which, initiated in the state of New York, have become national.

Is there no cure for this growing evil? Why not? Why should we be behind Great Britain, Germany, France and even the young community of Australia in the observance of order and law and the speedy punishment of guilty men?

It is by no means a difficult task to indicate changes which would be a vast improvement of the present state of things.

Our judges of the criminal courts should be chosen for life; the jury should be allowed to render verdicts by a majority or two-thirds vote; and growing disregard law the statutes should be revised and technicalities eliminated. A reform thus indicated would give us judges of superior character, men not afraid to say nay to an advocate. A speedy trial would be the rule, and the confidence of society restored.—*Baptist Standard.*

Money Getting.

To get money without coveting it is almost impossible; to have it without loving it is a miracle of grace. But money-getting and money-keep-

ing are the very places that afford the worst opportunities, the least inclination and ability, to work spiritual impossibilities or miracles. So in matters of religion the money-sphere of action and its possession become the greatest misfortune, the gravest responsibility, and the most baneful foe to piety.—*Nashville Advocate.*

"The soul that cannot entirely trust God, whether man be pleased or displeased, can never long be true to Him; for while you are eyeing man, you are losing God and stabbing religion at the very heart."

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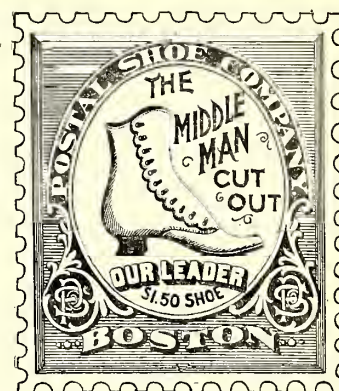
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Catalog of the University.

The Catalog of the University for 1891-2 is a very handsome and readable publication. During the year past there were 248 students, a gain of 50 over the year before. Of these 55 were students of law and 18 of medicine and pharmacy. There were 27 students who were graduates of colleges and were pursuing advanced, or special, or professional courses; of these, two were graduates of Davidson College, two of Wake Forest, two of Guilford, one of the University of New Brunswick, and twenty of the University of North Carolina. The most popular course of study seems to be the "Course in Philosophy" which requires Latin but not Greek. There were 57 students of Greek. There were 9 students in Engineering. We are glad to observe that six Brief Courses of study have been established for young men who are not able to spend four years at the University. These brief courses give special preparation for business, for farming, for teaching, for journalism, for the study of law and for the study of medicine.

The University has 21 teachers and 11 buildings. The entire expense for education may be reduced to \$200 a year. Tuition costs \$60. Any deserving young man can get help. Those who are interested in education are advised to write for a catalog to President Winston, Chapel Hill.

"Here I Am."

A lawyer had a cage hanging on the wall in his office, in which was a starling. He had taught the little fellow to answer when he called it. A boy named Charlie came in one morning. The lawyer left the boy there while he went out for a few minutes. When he returned the bird was gone. He asked, "Where is my bird?" Charlie replied that he did not know anything about it. "But," said he, "Charlie, that bird was in the cage when I went out. Now tell me all about it; where is it?" Charlie declared that he knew nothing about it; that the cage door was open, and he guessed that the bird had flown out. The lawyer called out, "Starling, where are you?" The bird spoke right out of the boy's pocket, and said just as plain as it could, "Here I am!" Ah, what a fix that boy was in! He had stolen the bird, and had hid it, as he supposed, in a safe place, and had told two lies to conceal his guilt, and now came a voice from his own pocket which told the story of his guilt. It was a testimony that all the world would believe. The bird was a living witness that the boy was a thief and a liar.

We have not all of us a starling,

but we have a conscience—not in our pocket, but in a more secure place—in our soul; and that tells the story of our guilt or our innocence. As the bird answered when the lawyer called it, so when God speaks our conscience will reply; and give such testimony that we cannot deny nor explain away.—*Well Spring.*

Surely nobody can always know what is right. Yes, you always can for to-day; and if you do what you see of it to-day, you will see more of it and more clearly to-morrow.—*John Ruskin.*

It is astonishing how soon the whole conscience begins to unravel if a single stitch is dropped; one little sin indulged makes a hole you could put your head through.—*Charles Burton.*

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THE SUNDAY SCHOOL.

Lesson XII.—Quarterly Review.

TIME:—B. C. 10 47-537.
PLACE:—Palestine and Babylon.
PERSONS:—David, Daniel and his companions, Babylonian kings, nobles and wise men.

INTRODUCTORY.

The first seven lessons of this quarter are taken from the book of Psalms, and are some of the choicest productions, of that great Jewish poet, king David. They embrace quite a variety of thought, and show the different shades of feeling which the poet underwent quite as plainly as the sunshine discloses to us the different shades of colors existing all around us. Many beautiful and instructive lessons are locked up in the expression of David, and a thorough study of his sayings will move the indifferent and the most callous to see the spirit of God in his life.

The last four lessons are accounts of the deeds performed by Daniel and his companions. They show us how good men can be, and how bravely they can act, even when reduced to the lowest position in life—that of a captive and slave. No one can study these four lessons without having his faith strengthened in God, and feeling that the old maxim is surely true—"The fear of the Lord is the beginning of wisdom."

THE REVIEW

LESSON I.—THE WAY OF THE RIGHTEOUS.
—Psalms 7: 1-6.

Those who walk not in the counsel of the ungodly nor do things that are calculated to lead others astray and to exert a bad influence over others are truly blessed. They delight in God's laws and strive to do his will; hence, long life and prosperity are their portion in this world, and heaven after earth. But the ungodly are not so. They are like the chaff driven before the wind. They are unstable in their plans and cannot stand the "whips and scorns of time," but fall before the glorious banner of right. "For the Lord knoweth the way of the righteous, but the way of the ungodly shall perish."

LESSON II.—THE KING IN ZION.—
Psalms 2:1-12.

There were many heathen nations in the time of David who sought to destroy the only nation who adored the name of God. They raged and imagined vain things. They took counsel together against the Lord. But David with the spirit of prophecy looks through the future and sees these wicked ones discomfited and driven to destruction. He sees the immaculate Son of God presented to the world as a propitiation for sin, and the kingdom of God re-established on earth. David was annoyed a great deal by the heathen, and all his life he fought them to preserve

his own kingdom and to keep them in subjection. The struggle then existing is still going on—that between right and wrong.

LESSON III.—GOD'S WORKS AND WORD.
—Psalms 19:1-14

Great minds are always active. They contemplate the works of God and strive to learn from them lessons of wisdom. David was an astronomer. He could look at the heavenly bodies and see something of the nature of their creator reflected in them. "The heavens declare the glory of God and the firmament showeth his handiwork." The laws which control our physical and spiritual natures are as immutable as the laws which hold the planets in their orbits. The law of the Lord is perfect. The laws of human beings are imperfect. Civil laws are complicated and the masses are unacquainted with them. The laws of God are simple, and all have access to them through the Bible.

LESSON IV.—THE LORD MY SHEPHERD.
—Psalms 23:1-6

David, when a youth, was a shepherd. He knew what the word shepherd meant. It was the symbol of protection, of watchfulness, and of anxiety. When desiring a fit expression to designate his idea of God, he used the word *shepherd*. Green pastures are my bed, still waters are my scenery, paths of righteousness my ways in life. Though evils encompass me, all will be well. God is ever present with me and will keep the wolf and the lion away. The responsibilities of the shepherd in oriental countries are great. God takes upon Himself the responsibility of caring for us and giving us justice in all things. He is our shepherd and we are his sheep.

LESSON V.—THE PRAYER OF THE
PENITENT.—Psalms 51:1-13.

Prayer in the right spirit is always heard and answered. David's prayer was for mercy according to God's loving kindness. He desired his transgressions blotted out, and his sins and iniquity washed from him. He acknowledged his transgressions freely and felt sorry for what he had done. He besought God not to hide his face from him, but to let his countenance shine upon him. This should be the prayer of all. It was the prayer of the Publican. God have mercy on me a sinner. The Publican bowed and smote his breast. His words and actions coincided. We are all shapen in iniquity and conceived in sin. The imaginations of man's heart are evil from his youth and we need constant pardoning grace.

LESSON VI.—DELIGHT IN GOD'S HOUSE.
—Psalms 84:1-12.

Whenever a person is brought up to attend the house of God and en-

gage in His services he develops a fondness for the worship of God which is not easily destroyed. We always have pleasant recollections of our early associations, and especially those of a religious nature. It was thus with David. He was a youth of moral character. His dispositions were good. He loved the tabernacle of Israel, and though he was not able to be present at this time from some unknown cause, yet his heart was there. He had seen many seasons of refreshing grace around God's altar. He had felt the sweets of pardon at the morning and evening sacrifice, and now to be debarred of that pleasure rendered his heart sad indeed. "How amiable are thy tabernacles, O Lord of hosts."

LESSON VII.—A SONG OF PRAISE.—
Psalms 103:1-22.

The Psalmist praises God with his soul and all that is within him. He enumerates the many things which God does for him. They are as follows: (1.) forgiveth all thine iniquities, (2.) healeth all thy diseases, (3.) redeemeth thy life from destruction, (4.) crowneth thee with loving kindness and tender mercies, (5.) satisfieth thy mouth with good things, (6.) reneweth life like the eagle's, (7.) executeth righteousness and judgment for all the oppressed, (8.) makes known his ways unto his ambassadors, and (9.) deals not with us according to our sins nor rewards us according to our iniquities. God's dealings with us are like those of a father with his children, and His knowledge of us is perfect. The latter part of the psalm is an exhortation to all things in the universe to praise God for his goodness.

LESSON VIII.—DANIEL AND HIS COM-
PANIONS.—Daniel 1:8-21.

These four Hebrew captives did not desire to pollute themselves with the rich viands of the king. They knew it would not be conducive to health for them to do so, and besides, it was against their laws. They had the courage to disapprove the will of king Nebuchadnezzar in this respect, and contented themselves with pulse, a common but wholesome food. They believed in temperance because they believed in God. They believed in taking care of their bodies, and because they yielded to hygienic laws, they became beautiful in appearance, manly in form, and gained the favor of the king under whom they were captives.

LESSON IX.—NEBUCHADNEZZAR'S
DREAM.—Dan. 2:36-49.

Dreams were much regarded in ancient times. Nebuchadnezzar dreamed he saw a great image with a head of gold, with shoulders and breast of silver, belly of brass, legs of iron, feet and toes of iron and potters clay.

The image was symbolical of the kingdoms which were to come. The gold represented Nebuchadnezzar's kingdom, the silver the Medo-Persian, the brass the Macedonian, the iron the Roman, the iron and clay mixed, the factions of the Roman kingdom. Daniel reminded the king of this dream and interpreted it for him through the aid of God. The king rewarded Daniel by making him his chief councillor over the affairs of his province.

LESSON X.—THE FIERY FURNACE.—
Daniel 3:13-25.

Shadrach, Meshach and Abednego refused to worship the golden image which the king set up. They were for this offense cast into a fiery furnace made so hot that it scorched the men who put them in. The king looked into the furnace afterwards and saw the three men walking in the midst of the fire in company with an angel. This startling scene so thoroughly proved to Nebuchadnezzar the existence of a true and living God that he sought by force to make his people worship this God of the three Hebrew children. A beautiful lesson of faith is locked up in this lesson, and shows how far men will go for the sake of their convictions.

LESSON XI.—THE DEN OF LIONS.—
Daniel 6:16-28.

The king signed a decree that any person making a petition of man or God under thirty days should be cast into the den of lions. Daniel, as was his custom, prayed to God three times per day, regardless of decree. For this offense he was cast into the den, but the lions did not harm him. This divine manifestation of power converted the king in a degree. The accusers of Daniel suffered the fate intended for him, and the name of Daniel's God was by the king's decree proclaimed far and wide. Daniel's life furnishes us a model in many respects, and this lesson teaches that no one will suffer from the adoration of God.

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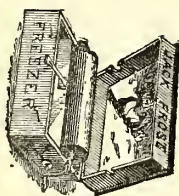
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Statesville,	7.65	Charlotte,	8.05
Salisbury,	7.15	Greensboro,	6.35
Wilkesboro,	8.30	Winston-Salem,	6.90
Reidsville,	6.80	Durham,	5.00
Oxford,	5.90	Henderson,	6.10
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Richmond & Danville R. R.
CONDENSED SCHEDULE.
In Effect May 15, 1892.

	DAILY.	
	No. 9.	No. 1
Lv Richmond	*3 00 p. m.	*3 20 a. m.
Burkeville	5 13	5 00
Keyesville	5 42	5 44
Ar Danville	8 10	8 10
Greensboro	10 15	11 10

Lv Goldsboro	4 00 p. m.	*1 35 p. m.
Ar Raleigh	6 00	10 00
Lv Raleigh	*6 15 p. m.	*7 00 a. m.
Durham	7 25	8 00
Ar Greensboro	10 00	10 00
Lv Winston-Salem	*8 25 p. m.	*8 50 a. m.
Ar Greensboro	*10 25 p. m.	*10 20 a. m.
Ar Salisbury	12 18 a. m.	12 00 m.
Lv Statesville	*2 55 a. m.	*1 19 p. m.
Asheville	8 00	5 58
Hot Springs	10 43	8 10
Lv Salisbury	*2 28 a. m.	*12 08 p. m.
Ar Charlotte	2 00	1 30
Spartanburg	5 00	4 18
Greenville	6 10	5 35
Atlanta	12 25 p. m.	11 30
Lv Charlotte	*2 10 a. m.	*1 50 p. m.
Ar Columbia	5 52	5 45
Augusta	9 37	9 25

	DAILY.	
	No 10.	No 12.
Lv Augusta	*7 00 p. m.	*8 15 a. m.
Columbia	11 10	12 45 p. m.
Ar Charlotte	3 10 a. m.	5 15
Lv Atlanta	*8 50 p. m.	*8 05 a. m.
Ar Charlotte	6 40 a. m.	6 00
Lv Charlotte	7 00 a. m.	6 30 p. m.
Ar Salisbury	4 00	8 05
Lv Hot Springs	*4 30 p. m.	*12 9
Asheville	9 00 a. m.	4 15
Statesville	2 50 p. m.	7 08
Ar Salisbury	8 00	10 12
Lv Salisbury	*8 37 a. m.	*8 25 p. m.
Ar Greensboro	10 20	10 25
Ar Winston-Salem	*11 40 a. m.	*1 20 a. m.
Lv Greensboro	*10 50 a. m.	*12 01 a. m.
Ar Durham	12 24 p. m.	2 00
Raleigh	1 23	3 00
Lv Raleigh	*1 28 p. m.	*18 45 a. m.
Ar Goldsboro	3 05	2 30 p. m.
Lv Greensboro	*10 30 a. m.	*10 45 p. m.
Ar Danville	12 10 p. m.	12 45 a. m.
Keyesville	2 46	4 15
Burkeville	3 31	4 57
Richmond	5 30	7 10

+ Daily except Sunday. *Daily

BETWEEN WEST POINT AND RICHMOND

Leave West Point 7 50 a. m. daily and 8 50 a. m. daily except Sunday and Monday; arrive Richmond 9 05 and 10 40 a. m. Returning leave Richmond 3 10 p. m. and 4 45 p. m. daily except Sunday; arrive West Point 5 00 and 6 00 p. m.

BETWEEN RICHMOND AND RALEIGH VIA KEYESVILLE.

Leave Richmond 3 00 p. m. daily; leave Keyesville 6 00 p. m.; arrive Oxford 8 03 p. m., Henderson 9 10 p. m., Durham 9 35 p. m., Raleigh 10 45 p. m. Returning leave Raleigh 9 15 a. m. daily, Durham 10 25 a. m., Henderson, 10 05 a. m., Oxford 11 45 a. m.; arrive Keyesville 2 00 p. m., Richmond 5 30 p. m. Through coach between Richmond and Raleigh.

Mixed train leaves Keyesville daily except Sunday 9 10 a. m.; arrives Durham 6 20 p. m. Leaves Durham 7 15 a. m. daily except Sunday; arrives Oxford 9 10 a. m. Leaves Durham 7 15 a. m. daily except Sunday; arrives Keyesville 2 10 a. m. Leaves Oxford 3 00 a. m. daily except Sunday; arrives Durham 5 00 a. m.

Additional trains leave Oxford daily except Sunday 11 50 a. m.; arrive Henderson 2 25 p. m. Returning leave Henderson 6 30 and 9 40 p. m. daily except Sunday; arrive Oxford 7 35 and 10 4 p. m.

Washington and Southwestern Vested Limited operated between Washington and Atlanta daily, leaves Washington 11 00 p. m., Danville 5 50 a. m., Greensboro 7 09 a. m., Salisbury 8 28 a. m., Charlotte 9 45 a. m., arrives Atlanta 5 05 p. m. Returning leave Atlanta 1 40 p. m., Charlotte 9 20 p. m., Salisbury 10 34 p. m., Greensboro 2 00 p. m.; arrives Danville 1 20 a. m., Lynchburg 3 20 a. m., Washington 8 38 a. m. Through Pullman Sleeper New York to New Orleans also between Washington and Memphis, via Atlanta and Birmingham.

No 9 leaving Goldsboro 4 00 p. m. and Raleigh 6 15 p. m. daily, makes connection at Durham with No 40, leaving at 7 50 p. m. daily except Sunday for Oxford and Keyesville.

Nos 9 and 12 connect at Richmond from and to West Point and Baltimore daily except Sunday.

SLEEPING CAR SERVICE

On trains 9 and 10, Pullman Buffet Sleeper between Atlanta and New York; between Danville and Augusta, and Greensboro and Asheville.

On 11 and 12, Pullman Buffet Sleeper between Richmond and Danville, Raleigh and Greensboro, and Buffet Sleepers between New York, Washington and Knoxville via Danville, Salisbury, and Asheville, and Pullman Sleepers between Washington and Atlanta.

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RALEIGH & GASTON RAIL-ROAD

IN EFFECT SUNDAY, DEC. 1890.

TRAINS MOVING NORTH

No. 34.	Pass.	No 38.
Daily.	Daily Ex. Sunday.	
Leave Raleigh,	5 00 p. m.	11 25 a. m.
Mill Brook,	5 15	11 41
Wake,	5 39	12 05
Franklinton,	6 01	12 26
Kittrell,	6 19	12 44
Henderson,	6 36	1 00
Warren Pines,	7 14	1 39
Macor,	7 22	1 46
Arrive Weldon,	8 30	2 45 p. m.

TRAINS MOVING SOUTH.

	No 41.	No 45.
Leave Weldon,	12 15 p. m.	6 00 a. m.
Macor,	1 13	7 16
Warren Pines,	1 20	7 15
Henderson,	2 22	7 55
Kittrell,	2 39	8 11
Franklinton,	2 56	8 29
Wake,	3 17	8 50
Mill Brook,	3 40	9 15
Arrive Raleigh,	3 55	9 30

Louisburg Road.

Leaves Louisburg at 7 35 a. m. 2 00 p. m. Arrive at Franklinton at 8 10 a. m., 2 52 p. m. Leave Franklinton at 12 30 p. m., 6 05 p. m. Arrive at Louisburg at 1 05 p. m., 6 40 p. m. JOHN C. WINDER, Gen'l Manager Wm. Smith, Superintendent.

RALEIGH & AUGUSTA AIR LINE R. R.

IN EFFECT 9:00 A. M. DEC. 7, 1890.

GOING SOUTH.

	No. 41.	No 45.
	Pass. & Mail.	Freight & Pass
Leave Raleigh	4 00 p. m.	8 35 a. m.
Cary,	4 19	9 20
Merry Oks,	4 54	11 28
Monroeville,	5 05	12 10
Sanford,	5 28	2 10
Cameron,	5 54	2 20
St'n Pines,	6 21	2 35
Arrive Hamlet,	7 20	8 10 p. m.
Leave "	7 40	
" Ghio,	7 49	
Arrive Gibson	8 15	

GOING NORTH

	No. 38.	No. 40.
	Pass. & Mail.	Freight & Pass
Leave Gibson,	7 00 a. m.	
" Ghio,	7 18	
Arrive Hamlet,	7 38	
Leave "	8 00	
St'n Pines,	8 58	7 40 a. m.
Cameron,	9 26	9 31
Sanford,	9 52	10 55
Monroeville,	10 16	12 10 p. m.
Merry Oaks,	10 56	12 50
Cary,	11 01	2 45
Arrive Raleigh,	11 20 a. m.	3 20

Pittsboro Road.

Leave Pittsboro at 9 10 a. m., 4 00 p. m., arrive at Monroeville at 9 55 a. m., 4 45 p. m. Leave Monroeville at 10 25 a. m., 5 10 p. m., arrive at Pittsboro at 11 10 a. m., 5 55 p. m.

Carthage Railroad.

Leave Carthage at 8 00 a. m., 3 45 p. m., arrive at Cameron at 8 35 a. m., 4 20 p. m. Leave Cameron at 9 35 a. m., 6 00 p. m., arrive at Carthage at 10 10 a. m., 6 35 p. m.